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THE STANDARD—NATIONAL EDUCATION.

LETTER FROM AN OCCASIONAL CORRESPONDENT.

WASHINGTON, D. C., March 28th, 1870.

BLESSINGS rest upon the old ANTI-SLAVERY STANDARD! The blessings of those who were ready to perish, the gratitude of enfranchised millions, and of all who love, and battle for the truth. Its work has been nobly done. No cringing before power; no flinching in the battle. It is in strict accord with its royal character that it is not to die, but to continue to live in its successor, as the King never dies, but the shout ascends to heaven "Live the King!"

All hail to the new STANDARD, no less anti-slavery than the old, though it must drop the dear old name! Thousands who are still in the gall of social bitterness, and in the bonds of iniquity, forged by man's ignorance, tyranny, cruelty and vice, will look to you in hope and prayer for help. May the past success of THE ANTI-SLAVERY STANDARD be a measure of that which is in store for THE STANDARD. The attainment of all your aims would not more than equal it. The brotherhood of man recognized, oppressive monopolies abolished, reform instead of punishment for criminals, and the individual rights of Chinamen, Indians, and even of women, recognized! Truly, the harvest is great, but there is no cause to be discouraged, for in this age of progress the laborers are not few nor weak. Faith in God and love for man must and will prevail.

In the new platform of THE STANDARD, reconstructed out of the old, it would seem, with all the old planks doing good service, I am glad to see that in its advocacy of all liberal and humane principles, political and social, as applied to our country and the world at large, the unfortunate condition of our brethren and sisters in the South is not to be forgotten nor ignored, and that their necessities seem to be so well understood. Having resided since the war in one of the most unfortunate of the Southern States, Tennessee, I am satisfied that your theory of the true policy to be pursued by our government towards them is correct. Protection, Education, and Land—these are the great needs, and in this policy is the only hope for the South, not only for the colored people, but the masses,—of all shades of complexion; poor and ignorant, they need education and land. Which they need most or first it is hard to say. Having one, they will help themselves to the other. But the government can, perhaps, the more promptly aid them in obtaining an education. The public mind seems to be more fully awake to the importance of this need among the colored people than any other, owing probably to selfish motives; education being recognized by all to be a necessary accompaniment of the ballot. In Congress, also, the right and the duty of the national government to provide for the education of the masses, has recently been advocated with eloquence and ability. The elaborate and comprehensive speech of Col. Wm. F. Prosser, of Tennessee, delivered in the House not long since, has awakened much interest in the question, and its extensive circulation among the people has called forth earnest responses from thinking men and women from all quarters of the country, and from all classes of people, North and South. Some congratulate him that he has "covered the whole ground mathematically;" some thank him in earnest terms for true words spoken in time of need. Among these is a very interesting letter from the widow of the late Horace Mann. Most of them seem from persons profoundly impressed with the conviction that this question is a matter of life and death to the Nation, and implore him to persevere, and never permit his interest to flag until Congress shall perform its duty in the matter. Many of the most earnest of these are from the South; and I think a few extracts from them, which I have been permitted to copy, cannot fail to interest your readers.

A distinguished lawyer and leading citizen of Memphis, Tennessee, Barbour Lewis, Esq., writes, thanking him for his efforts in behalf of education, and says: "Nothing but education can save the South. So long as the freedmen, their descendants and the poor whites of the South, are without knowledge they will constantly be liable to be misled, and will be almost powerless for self-protection. Ballots are of but little use to men who don't know how to use them. Our people, I am glad to say, appreciate in some degree the immediate value of the service you are seeking to render them. At a mass meeting of our Republicans, held in this city last night, I had the honor of submitting with other resolutions the following:

"'*Resolved*, That the thanks of the Republicans of the Southern States and of the whole country are due to the Hon. Wm. F. Prosser for his able and eloquent advocacy of the great cause of national education, and we trust that he will never relax his efforts until adequate provision has been made to secure a good common school education to every child in the United States.'

"The resolution was seconded by perhaps twenty or more of our leading men at once, and passed unanimously with hearty and general enthusiasm."

Rev. James A. Butler, a well known preacher of the gospel, from Helena, Ark., writes, thanking him for his "able and lucid and timely speech," and says: "I hope it will wing its way over hill and dale, and find its multiplied thousand of readers. Our people must be educated, mentally, morally and physically, or else our Republic is a farce, and Liberty a fable."

Prof. John Ogden, President of Fisk University, Nashville, Tenn., says: "Allow me, an humble schoolmaster, to express to you privately my thanks and my profound admiration for your manly, dignified, and truthful expose of the criminal indifference of our national government to the cause of universal education. I confess I am astonished at the startling revelations therein set forth. It seems to me that it must awaken our government to the speedy remedy. I hope you will continue to urge this matter to its merited issue."

Wm. Lawell, County Superintendent of schools for Butler County, Ala., writes: You have struck upon the very thing needed in our country. * * The amount appropriated out of the public school fund of the State to the county for the present scholastic year is $7,231. 35; number of children 7,482; not one dollar apiece! And yet the Democracy are declaiming against the taxation which has raised this amount. I write merely to cheer you on in the good work you have commenced. To my mind Congress not only possesses the power to make appropriations for this purpose, but it is its manifest duty to do so."

From the Senate Chamber, Richmond, Va., the Hon. Wm. P. Austin writes: "Your speech on education is just the thing for us at this time. If it could be circulated more in the State it would effect much good."

Dr. R. Kanaffle, a German physician and a very intelligent and highly esteemed citizen of Nashville Tenn., writes, "You hit the nail right centrally on its head. Anybody of common sense must see that the lamentable disasters and the corruption of our great Nation, are in fact the natural consequences of want in education, both moral and intellectual. There is no law, and never will be, which can prevent crime; justice sometimes will punish crimes but crime all the time will punish honest men. So let me congratulate you that you are the first one who had the intellect and nerve to take the probe in hand, examine the large wound of the Nation, creating so much corruption, and point out the only remedy to heal it. Your speech has been received with the greatest satisfaction by all intelligent men, and has, no doubt, doubled the number of your friends, especially among Germans, because we see that you adhere to true republican principles, keeping the welfare of all men in your eyes. If Congress will do anything in this line remains yet to be seen, and depends whether they are only whire-pullers (wire-pullers) or true friends of the country. You have done your duty, and if you and your friends shall adhere to it the people will give you credit for it. Pioneering is hard work, but it is the work for a strong and noble heart."

Such is the spirit breathed by all the letters which arrive in response to the speech, from every State in the Union, and from people in various walks of life. All seem to be of one mind, that the masses of our people *must* be educated, or our free institutions will perish and that it is the most sacred duty of our Government to take whatever means may be necessary in order to secure such education, especially in the South, as the most potent aid to reconstruction. It is evident that the very extensive circulation of this document has already accomplished much good in arousing the friends of education to a more earnest and deeper thought upon the question. About 20,000 copies have already been circulated, and more are being printed. It has also been translated into the German language, and 12,000 copies of the translation are being printed, to supply the many calls for it from the very intelligent class of our citizens who speak that language with more facility than the English.

J. A. H.

THE GIDEON OF GOD'S ENSLAVED IN THE UNITED STATES.

SECRET HISTORY OF THE JOHN BROWN RAID ON HARPER'S FERRY.

From the Detroit Post.

BROWN and five of his men arrived in Detroit with fourteen slaves from Missouri, in the summer of 1858. One of the slaves gave birth to a male child on the way. The boy was named J. Brown, and now lives in Windsor. By a strange coincidence, Fred. Douglass happened to be lecturing in this city the same evening that Brown arrived. After the lecture the leaders of the insurrectionary movement got together in the house of Wm. Webb, on Congress street, near Antoine street, and arranged the plan for the raid on the South, which broke out prematurely at Harper's Ferry. Mr. Webb was for years manager of the plug tobacco factory on Jefferson avenue, and was a highly respected man. He is now dead. The leading colored people of Detroit and Chatham were also present at the meeting. Douglass objected to Brown's plan, which originally was to make raids on single plantations until he had collected a force of about 1,000 slaves, and then swoop down on the large towns and cities, collecting force and material as he progressed. Brown grew wrathy, and asked Douglass if he was a coward, and referred to his success in Kansas as an augury of the Virginia campaign. Mr. Douglass replied that he was not a coward, and would give material aid to the plan if he did not approve of it, or did not go himself. George De Baptiste also disapproved of the plan, but proposed a gunpowder plot, in which some fifteen of the largest churches in the South would be blown upon a fixed Sunday. Brown objected to the plan on the score of humanity, asserting by his plan not a hundred lives would be lost, the intention being not to shed blood unless it became absolutely necessary. De Baptiste still urged radical measures, declaring that Brown's plan would fail, and perhaps cause the loss of a million of lives before the troubles likely to ensue would be ended. He cited in support of his position the fact that the Nat Turner insurrection, in 1831, by which fifty-three white lives were lost, had the effect of causing the next Virginia Legislature to consider a bill for the gradual emancipation of the slaves, which bill was lost by only two votes.

Ossawatomie's counsel finally prevailed, and the only favor, besides money and advice, that he asked of his Detroit friends, was to furnish him one man, which they did—a Chathamite. The news of the disturbance at Harper's Ferry, which took the Nation with so much surprise, was perfectly well understood by the colored people of this city. They were anticipating the event, since one Foster had divulged in Washington the plans of Brown, who, in consequence, was obliged either to abandon his enterprise or precipitate matters, even at fearful odds. He chose the latter alternative.

The sequel is sufficiently well known. These facts, however, have been kept with sworn secresy, until lately, by the colored men of Detroit. The particulars have never been published. It may be only necessary to add that subsequent to the meeting at Webb's house, on Congress street, a meeting was held in Chatham, at which the "cap sheaf" was put on the plan. Now that the negroes are equal, politically, before the law, they have no fear in letting their connection with the affair be known. They glory in it.

—

JOHN BROWN of the old Puritan stock in head and soul, educated in the strictest school of Connecticut Calvanistic orthodoxy, was ever true to his instincts, education and highest ideas of right before God and man. He was ill at ease in the slow work of Anti-Slavery reform, by means of the bloodless, humane and Divine ethics of Jesus, and the sword of the spirit, which constituted the great and working power of Abolitionists in their holy warfare. He viewed the Nation, its priests, churches, rulers and people, as they were, so demoralized and besotted, so entirely devoted to the support and perpetuity of that American Institution of human sacrifices upon the altar of slavery, as that no means were philosophical, legitimate, divine, for its overthrow and end, but the avenging *sword* of justice, of Almighty *God* and *John Brown*, God's chosen Gideon!

Such was truly the moral turpitude of all peoples, there were apparently no other alternatives but to precipitate the Nation into the fearfully bloody strife which has been waged furiously, in which John Brown and his heroic little band took the initatory. In all of his movements, John Brown was prayerful, considerate, and consulted the Divine will, as endorsed by the highest orthodox standard and teachings. "The sword of the Lord and the sword of Gideon" was his leading cry. He selected his men from among those who feared God—loved their fellow-men, and *feared not an arm of flesh*:—men who had "tapped water," and were prepared to lose their glorious lives for the furtherance of the cause of Right and Liberty.

When slaveholders, their aiders and abettors, and the Abolitionists, are tested in the great crucible of God's justice, John Brown and his little immortal band of men, will stand the righteous test, and shine like the stars in God's firmament:—while those who have proven recreant to "the higher law," and the cries of God's poor, may for shame and *remorse*, have occasion to cry unto the rocks and mountains for *mercy*, to hide them from "John Brown's soul, which is marching on."

H.

OUR INDIAN RELATIONS.

From the Washington Sunday Gazette.

THE recent massacre of a small village of Piegan Indians, the killing of men, women, and children in cold blood, and driving the surviving two hundred women and children out into the snow to perish from cold and hunger, after having destroyed their natural protectors and their property; this while they were completely helpless, rendered so by their poverty, the terrible severity of the weather, and the small-pox, has startled the American people, filled the country with horror, and arrested the attention of the Congressional and Executive authorities, which it is hoped, will result in a permanent and honorable settlement of our Indian affairs, by proper and much needed legislation upon the basis of justice and humanity.

For centuries our policy has made the original occupant of the soil a miserable dependent, fastened upon him the enslaving ban of outlawry, and subjected him to wholesale robbery and tortures, surpassing in cruelty those of the most heartless Inquisition of which the world has knowledge. Commencing at the early settlement of the continent, the Indians were hunted with bloodhounds, horribly mutilated, murdered by hundreds and thousands, and in many instances (as in the case of King Phillip's children) sold into slavery, and culminating in the recent massacre of the Piegans. During the entire period, the Indians have never equalled the whites in atrocities upon the living and the dead. Never, to our shame, never.

A talented, truthful, and humane gentleman, who has had much to do with the red men of the Rocky Mountains and the Plains, first, as an officer in the military service, in command of troops and posts in their country, and then as a civil officer of the Government, having met during the last ten years the several tribes in council, the Navajoes, Utes, Comanches, Kiowas, Cheyennes, Apaches, Arapahoes, Crows, Osages, Poncas, Sioux, and other bands, and also having heard them admit the commission of atrocities upon women and children, informs us he has never heard an Indian do it exultingly, never with pride and satisfaction, but always with humiliation, sorrow, and shame, (how different it is with us, where officers high in rank and Congressmen unblushingly applaud such deeds of cowardice and infamy), confessing that they did it in retaliation for similar or worse outrages practiced upon their women and children done by them when frenzied by a remembrance of past wrongs, or when driven to madness, as in many instances, by fire water given them by the whites.

The history of the country, the record of our Indian relations, and the evidence of every man of honor who has any personal knowledge of the subject, will almost or quite bear us out in the declaration—that we as a people, are barred by our cruelties from much just cause of complaint against Indians, for atrocities that fill us with horror.

We are the stronger, and we may perhaps add, the guilty party; therefore, we should speedily abandon this piratical idea of extermination; this assassination of women and children, merely because they are of another race, and if we make war, do it in a way to command the respect, instead of the execration of mankind. If this is done, rest assured the Indians will appreciate and imitate our example, for they are, in the words of the Indian Peace Commission, Generals Sherman, Harney, Terry, Auger, Sanborn, and others, in their report to the President, of January 7th, 1868, "the very embodiment of courage." Our knowledge of them, enables us to add—and of honor as well. The commission also say, in the same report: "Among civilized men, war usually springs from a sense of injustice. The best possible way then to avoid war, is to do no act of injustice. When we learn that the same rule holds good with Indians, the chief difficulty is removed. But it is said our wars with them have been almost constant. Have we been uniformly unjust. We answer unhesitatingly, yes." Could the case of the Indians be stated more strongly? Certainly not; then a reform on our part, is absolutely necessary, and the sooner effected the better for all parties.

The history of the Cheyennes is the history of the race. This tribe, as early as 1861, under the leadership of Moketavata, (Black Kettle) were rich, virtuous, well dressed, prosperous, generous, magnanimous, and brave. Suffice it to say, that in November, 1864, while this people were in the employment of our Government, and under the promised protection of its flag, they were surprised in camp, and one hundred and twenty of them murdered and mutilated in the most horrible and disgusting manner. One hundred of the victims were women and children. Of this massacre the Peace Commissioners say, in their official report: "Fleeing women, holding up their hands and praying for mercy, were brutally shot down; infants were scalped in derision; men were tortured and mutilated in a manner that would put to shame the savage ingenuity of interior Africa." And this was done by a military force of white men.

They made war upon us in retaliation. They then made peace, which they kept for two years, until, after accepting an invitation to visit, with their women and children, a prominent officer of our army, at Fort Larned, Kansas, where they found themselves betrayed, driven from their camp, which was destroyed, and one of their number, an idiotic girl, nine years of age, was outraged and murdered.

Again they made peace, and, in pursuance of their treaty, encamped on the banks of the Wichata, in the Indian Territory, placed there by authority of our Government; but on the 26th of November, 1868, they were surprised by a military command and most of them put to the sword, among them their renowned chief, Moketavata. Here the troops mutilated the dead, and, in their haste to get away and proclaim a great victory, abandoned their own dead and wounded to birds and beasts of prey for fifteen days. What can we reasonably expect of Indians after such treachery, cruelty, and conduct as this?

Moketavata, who perished at the massacre of the Wichata, was a splendid character. A correspondent says: "I have told the story of his magnanimity, generosity, integrity, and courage to many persons, among them our distinguished historian, Mr. Motley, and challenged them to produce his equal from any age, from any history. They could not do it, he is without a peer, the true hero of this age, the martyred chieftain."

"Thy name shall live a watchword for all time—
A herald and a beacon-light to all!
On whom the tyrant and the despot fall,
Making the death a heritage sublime."

By correspondence in another column it will be noticed that Mrs. Cora L. V. Tappan, in response to an invitation from members of Congress and others, will speak at Masonic Hall on Wednesday evening next, upon this subject, "Moketavata; or, the nation and its wards." Having heard her present the humane side of this much vexed Indian question, discuss it fairly, vindicating the Indians from the prejudice and passion of the times, protesting against the present mode of dealing with them, and demanding a radical reform in our Indian policy, we do not hesitate in saying she should be attentively listened to by every true patriot in our midst, and if it is found that the red men are not in the wrong, labor with her for a change, and thereby do all that they can do to prevent the nation from the commission of an infamous crime in the destruction of this unfortunate race of people; always bearing in mind that the duties of the citizen are as sacred as those of a soldier, that the honor of our country is of vastly more importance than its life, its good name of more worth than its wealth, prosperity and power, and that the humblest and poorest Indian cannot be assassinated with impunity.

TEMPERANCE.

GERRIT SMITH TO HON. HENRY WILSON.

PETERBORO, March 29th, 1870.

HON. HENRY WILSON, U. S. Senate,—*My Dear Sir*:—I have read your paper on Temperance in the last N. Y. *Independent*. Whatever I see from your pen I read eagerly, expecting to be enlightened by it. But this paper disappoints me.

No small part of my long life has been spent in beseeching men to vote slavery to death. But, as they would not bring it to this bloodless end, it had to go out in blood. Nearly as much of my life has been spent in beseeching men to vote drunkenness to death. To stop dramselling would be to provide for the speedy death of nearly all drunkenness. What, when dramselling shall be ended, may still remain of the appetite for alcohol and of the facilities for gratifying it, will be easily controllable and in a process of rapid disappearance. Very unsuccessful, however, have been the far too limited efforts to induce the people to vote an end to dramselling. They persist in voting dramselling tickets and in upholding that accursed license system under which the whole land is thickly dotted with dramshops, each of which is a manufactory of madmen, murderers, incendiaries and paupers; each of which helps make up the number of the fifty thousand, who go annually into drunkards' graves; and each of which has a share in bringing annually into the ranks of drunkenness fifty thousand of our young men.

What in your paper before me, most surprises and pains me, is its perfect silence in respect to voting. For years, you were earnestly engaged in the work of voting slavery to death. Hence you connected yourself with an independent anti-slavery political party, and eloquently summoned your fellow citizens to do likewise. Why is it that you are not now at work to get the dramshop voted out of existence? I notice that you speak of the labor we have had with slavery and with its consequences as a "political" labor, and of that we have with temperance as a "moral" one. I beg you to inform the public of your grounds for this distinction. Is not the dramshop as much as slavery the creature of law?—and is not political action to shut it up as necessarily and as loudly called for, as it was to terminate slavery?

Your reliance for carrying forward the cause of temperance is on the reviving of an interest in it in the church. "THE CHURCH MUST TAKE UP THE MATTER," say you in capitals. Now, if you had said: "the church must take up the matter of *voting for temperance* or, in other words, of voting against the dramshop," my whole heart would have fallen in with your injunction. I like sermons and prayers, when their avowed end is to promote the doing of the work, that is to be done:—but I loathe them when they are made a substitute for doing it. A church, that expressly preaches and prays for men to vote the shutting up of the dramshop, is a church that I like. But such a church is not common. Nay, uncommon is the church, whose votes do not go to keep open this overflowing fountain of the heaviest curses. You refer to the guilty conduct of the church in our old struggle with slavery. Guilty wherein? She failed not to preach and pray against oppression. Her guilt was in clinging to pro-slavery parties and refusing to testify against slavery at the polls. Similar to this is her guilt in the matter of the dramshop and drunkenness;—and you must pardon me for adding that you, instead of entirely ignoring the wickedness of her dramshop voting, are, from your influential position in the church, under special obligation to bring home to her and press upon her this great wickedness. Would that, instead of writing this paper which I am criticising, you had called on the church to persuade all her voters to join the national political party organized last September for the suppression of dramselling. Some of these voters are joining it. Some of them are still foolish enough to believe that their dramshop parties will yet abolish the dramshop, just as there were persons who were foolish enough to believe that the old Whig and Democratic parties would abolish slavery. To hang upon these parties which as a general remark, have not the least idea of ever making war upon the dramshop, is, surely, a very poor way to help temperance. Some of these voters would quit their dramshop parties to join a party (if there were such a one) which goes against the dramshop and also against certain things that they greatly dislike. But the party, which fights the dramshop, will have its hands full, though it shall fight nothing else. It will need, too, all the help it can get—Catholic as well as Protestant voters; men of whatever views of the Common School; Jews, Seventh day Baptists and No-Sabbath men as well as Sunday men. It is true that a party for temperance and protestantism might, as it is claimed it would, "sweep the State." Such a party would, however, sweep it not with temperance—but with a protestant frenzy. It would bring no help, but, on the contrary, immense harm to temperance. No good whatever would come of such a party; whilst the sectarian animosity it would engender is an evil beyond computation. I have now referred to some of the different courses of different church members. I close under this head with saying that a large share of the church members manifest no interest whatever in the cause of temperance.

You refer to the obvious decline in temperance; and you add that this decline is notwithstanding all that has been done in the last half century, both in and out of the church, to advance temperance. But none should wonder that this precious cause makes no progress, nor even that it falls back. A man undertakes to build a house. He collects the materials for it—but he leaves them to rot. No wonder, then, that the house is not built. But no more room is there for wonder that the cause of temperance is not yet crowned with success. Nearly half a century ago, we began, in our pledges, prayers, sermons, lectures, singing and what not, our preparations for that success. But, alas, we went no farther than to *prepare* to build. Instead of going forward to the ballot-box to put up our building, and to the statute-book to complete it, we rested in our worthless preparations—worthless because rested in. Every day, we were getting farther and farther from erecting our building, because we were, every day, losing interest in our more and more stale preparations and more and more decayed materials. Nay, so far from erecting the temperance edifice, we have gone yearly to the polls and to the legislature to prevent the erection. Worse than this, we have gone there to renew the supports of the rum edifice, and to protect it from demolition at the hands of the handful of earnest temperance men.

This is a world of shams—and we expect nothing better than that a large share of our leading men will continue to be interested in upholding them. But we cannot afford to have a man of the power and influence of Henry Wilson countenance these shams.

I am glad you declare the temperance work to be "the next step," and the present time, when, as you say, "political reconstruction is substantially complete," to be "the opportune moment" for taking this "next step." Many Republicans, whom I ask to take this "next step" *now*, and to take it *effectively* in the anti-dramshop party, excuse themselves on the ground that, for the sake of the colored man, they must remain longer in the Republican party. They wish me to understand it is because I am incapable of sympathising with their deep interest in him, that I can be so cruel, as to tear away their dear anti-slavery hearts from their dear anti-slavery party. On the face of your announcement that temperance is "the next step," you are at disagreement with these Republicans. But, perhaps, they will flatter themselves your announcement was made with the understood proviso that temperance is not "the next step," if it can be taken only at the expense of stepping out of the Republican party. Indeed, they may even go so far as to suspect that your making temperance the concern of the church instead of the voters, is only an adroit expedient for saving the Republican party from being disturbed by it. With great regard your friend,

GERRIT SMITH.

A NATIONAL DUTY.

From the Philadelphia Morning Post.

BY far the most important point in the message of President Grant announcing the ratification of the Fifteenth Amendment is that which urges upon Congress the necessity of using all constitutional means "to promote and encourage popular education throughout the country," and exhorts the people everywhere "to see to it that all who possess and exercise political rights shall have the opportunity to acquire the knowledge which will make their share in the government a blessing and not a danger."

That intelligence is the only safe basis for a Republican government cannot be disputed. The liberties of the people can only be preserved through popular enlightenment. Demagoguism can never successfully thrive upon an intelligent ballot, but it rules in proportion to the ignorance of the people. We have seen, during the past decade, the terrible effects of this in the Southern States. The secret of the great power of the rebel leaders was the lamentable ignorance of the masses. It was not their fault that they were in such a state of mental blindness; light had been kept from them. Their minds had been purposely darkened by evil designing men that they might be more easily led astray.

The great majority of the black men of the South, whose right of suffrage is confirmed and made secure by the adoption of the Fifteenth Amendment, being so recently liberated from a heathenish bondage, are not only deficient in a knowledge of the principles of government, but of the rudiments of education. They are men, entitled to the right of suffrage, and as we have kept them in ignorance, our great duty now is to increase and throw wide open all the avenues to popular education, and encourage and assist them to become enlightened and qualified for the responsible office of citizenship.

To leave these people to work out their own intellectual elevation without any aid whatever, would be unjust and disgraceful. The debt of their unpaid labor we can never pay, but the very least in honor the nation can do is to provide them with the means of education, and this can only be done by legislation. It is worse than idle to expect the reconstructed rebels of the South to take a proper interest in this important matter. They do not want the colored man to become enlightened, and will hedge up his way rather than assist him; aye, they would disfranchise every one of them were it in their power so to do. Their pretended belief in equal rights only covers a hidden purpose of keeping the good will of the negro, that they may use him as of old to accomplish their own selfish ends. It is the duty of Congress therefore to judiciously lend its aid in this direction, and that promptly.

But not only in relation to the colored people of the South, but the whole country, is greater attention needed upon the great question of popular education, and we are glad to see the President is thus impressed. We have banished forever from our statute books all invidious distinctions of race and color, and now our great duty is to elevate our race and mankind by the more liberal diffusion of knowledge. In a land like this, now so free, no man should be ignorant, but all enlightened and intelligent. To make the future, therefore, grander in this respect than the past or present, a system of national instruction should be adopted which will secure to every child of the rising generation the beneficent privileges of education and intelligence.

THE COLORED VOTERS.

From the Washington Chronicle.

* * * The colored man is a citizen, and free to throw his political weight into his own end of the balance, and to use his power upon the side of his friends. He knows well who these are, and there can be no doubt as to the direction of his sympathies.

But the fight is not yet ended, for although Liberty is triumphant, its enemies have not laid down their arms. It is still the cherished dream of Democracy to overthrow all that has been done since the conclusion of the war. We have enough to do, then, to hold what we have gained. Let us take a glance at the numerial force of the new element upon which we may now count for assistance in this work. In 1860 the colored population of the States then in the Union was as follows:

Alabama	437,770
Arkansas	111,259
California	4,086
Connecticut	8,627
Delaware	21,627
Florida	62,677
Georgia	465,698
Illinois	7,628
Indiana	11,428
Iowa	1,069
Kansas	627
Kentucky	236,167
Louisiana	350,373
Maine	1,327
Maryland	171,131
Massachusetts	9,602
Michigan	6,799
Minnesota	259
Mississippi	437,404
Missouri	118,503
Nebraska	82
Nevada	45
New Hampshire	494
New Jersey	25,336
New York	40,005
North Carolina	361,522
Ohio	36,673
Oregon	128
Pennsylvania	56,949
Rhode Island	3,952
South Carolina	412,320
Tennessee	283,019
Texas	182,921
Vermont	709
Virginia and West Virginia	548,907
Wisconsin	1,171

In the following States it will be interesting to compare the numbers of the white and colored population respectively:

	White.	*Colored.*
Alabama	526,271	437,770
Arkansas	324,143	111,259
California	358,110	4,086
Connecticut	457,504	8,627
Delaware	90,589	21,627
Florida	77,747	62,677
Georgia	591,550	465,698
Indiana	1,338,710	11,428
Kentucky	919,484	236,167
Louisiana	357,456	353,073
Maryland	515,918	171,131
Mississippi	353,899	437,404
Missouri	1,063,489	118,503
New Jersey	646,699	25,336
New York	3,831,590	40,005
North Carolina	629,942	361,522
Ohio	2,302,808	36,673
Pennsylvania	2,849,259	56,949
South Carolina	291,300	412,320
Tennessee	826,722	283,019
Texas	420,891	182,921
Virginia and West Va.	1,047,299	548,907

In all the late reconstructed States the colored element constitutes the strength of the Republican party. In Delaware, Maryland, Kentucky, and Missouri it will give a new and large reenforcement to the Republican vote. In New Jersey, Pennsylvania, Ohio, Indiana, and other close States it may be strong enough to decide contests.

THE SLAVE POWER.

MEN TO-DAY IN THE KENTUCKY PENITENTIARY FOR AIDING SLAVES TO ESCAPE.

THERE was a time when aiding slaves to escape was made felony in the Southern States and, so far as the statutes go, it is probably still so. These laws at first glance are dead letters since there are no more slaves to abduct and hence there can be no more punishment under them. But the punishment they once inflicted did not cease with the emancipation of the slaves and the amendment abolishing slavery. A correspondent of the Cincinnati *Commercial* states that there are many persons in the Kentucky prisons who were imprisoned for enticing or abducting slaves. One of these at Frankfort, has ten years more to serve.

Here are foundations for stories and poems more sad and lasting than the "Prisoner of Chillon." These men are suffering among criminals for the abstract violation of law, for an offense by which they no doubt thought they were doing God's service. They simply helped a few fellow men to their liberty, when conscience and every human feeling said they were doing right, but when a law passed to guard and perpetuate an outrage, said they were committing a crime. They offended on the side of mercy and humanity, and one of them has ten more weary years to march with felons and to sleep in cells, to be shut away from the glad sunshine and the liberty which is dearer to man than life. How their hearts must grow sick and their faith in God and men die within them when they remember that all the North fought four long years to break the chains of the negro, but did not lift a finger to open their prison doors! With what bitterness and impatience must they remember that they are suffering for an offence which is no longer recognized as a crime anywhere in the civilized world, or if so recognized it is only by Spanish or Brazilian law, and which never was recognized as a sin by the enlightened conscience of mankind! How it must hurt them to have the great triumph come and not include them, to have the angel shake off the chains of the slave and strike down the jailor, but leave them in bondage!

These are martyrs of the genuine stamp, white men who gave their own liberty to give liberty to black men, and they deserve the immediate and earnest attention of every philanthropist who labored to free the slave. Whatever penalty is due the violation of any mere human law, a ceremonial law as it were, they should no doubt have suffered, but they long since expiated their offence a thousand fold, and if they are longer kept in prison it will be only to gratify the vengeance of the conquered slaveholder, and cannot, for its warning, be of any benefit to society, for as there is no longer such a crime in the United States as abducting slaves, no one can be deterred from committing such crime by this punishment. Therefore the governor of Kentucky should have no rest day nor night until he searches out and pardons every one

of these men. Let him be beset with miles of petitions coming from every State in the Union, if necessary, until these men are restored to liberty. —*Galesburg Free Press.*

COLORPHOBIA IN PHILADELPHIA.

THE ACADEMY OF MUSIC.

From the Philadelphia Morning Post.

WE believe there are twelve directors elected by the stockholders of the Academy of Music to take charge of the building, and of this Board certainly an ordinary degree of enterprise and liberality might be expected. Yet for years the management of the Board has been constantly complained of by the public. Of late, we believe, the management of the Box Office has improved, and the ushers and doorkeepers have become more civil, but this is but a recent reformation. Until very lately there was a reign of terror in many respects, and we have known of cases where not only gentlemen, but ladies were insulted by persons supposed to be employed to serve the public. These, however, were but personal offences, and the wise Board of Directors might have plead ignorance as their defence.

But now the Board itself has deliberately declared it own unfitness to be trusted any longer by the stockholders, or to be respected by the public. Application was made recently by responsible gentlemen who wished to rent the building for a lecture to be delivered by Senator Revels of Mississippi. Surely a Senator of the United States might be allowed to speak in our Academy of Music. But Mr. Revels is a colored man, and this respectable Board has the negrophobia so bad that it cannot bear the idea of hearing eloquence from any one who is not lucky enough to be white. It has repeatedly refused Frederick Douglass the privilege of lecturing in the Academy, though he has alone more brains than almost any six members of the Board together. So, when the application was made in behalf of Senator Revels, the Board shuddered; it met and profoundly deliberated; it exerted all its vast intellectual power; it finally came to the conclusion that to allow Senator Revels to lecture in the Academy of Music would be "inexpedient," and without giving further reason refused to allow him to speak!

Private information is to the effect that it is not particularly to Senator Revels that this old fogy Board objects, but to the class of people his lecture would attract. They are afraid that the colored citizens of Philadelphia might attend in large numbers, and that their presence in the balcony and the boxes might offend the fashionable world, and bring the Academy into disrepute. Here is a triple insult: first, to Senator Revels, who, it is insinuated, would attract a vulgar audience; second, to the respectable and intelligent colored people of the city; third, to the respectable white people who patronize the Academy of Music. The Old Fogies insult the whole city, colored and white alike, and their conduct is as inconsistent as it is outrageous.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, APRIL 9, 1870.

AMERICAN ANTI-SLAVERY SOCIETY—COMMEMORATIVE MEETING.

At a meeting of the Executive Committee of the American Anti-Slavery Society, held in Boston, February 20th, 1870, the following preamble and resolution were unanimously adopted:—

"Whereas, the primary purpose of the Anti-Slavery movement was to secure for the black race equal rights with the white as citizens of the United States, and whereas the ratification of the Fifteenth Amendment to the Constitution of the United States accomplishes that purpose as far as law can do it, therefore—

"*Resolved*, That this Executive Committee will call a meeting of the American Anti-Slavery Society at New York to commemorate such ratification, as soon as practicable after it is officially proclaimed, and to decide what course the Society shall take in view of such Amendment." WENDELL PHILLIPS, *President.*

CHARLES K. WHIPPLE, *Secretary.*

BOSTON, March 1st, 1870.

A COMMEMORATIVE MEETING, under the auspices of the AMERICAN ANTI-SLAVERY SOCIETY, will be held in APOLLO HALL, Corner of Broadway and Twenty-eighth street, on Saturday April 9th, commencing at 10 o'clock, A. M.

Among the speakers expected to be in attendance are WENDELL PHILLIPS, FREDERICK DOUGLASS, Hon. GEORGE W. JULIAN, Rev. JOHN T. SARGENT, ABBY KELLEY FOSTER, STEPHEN S. FOSTER, LUCRETIA MOTT, Rev. WILLIAM HENRY CHANNING, Rev. O. B. FROTHINGHAM, AARON M. POWELL, and others.

Mr. SIGISMOND LASAR will conduct the musical exercises. Hymns, by Rev. JOHN T. SARGENT and others, will be sung. A Grand Piano for the occasion has been kindly furnished by Mr. A. Weber, of Fifth Avenue.

Tickets of admission, fifty cents.

COMMEMORATIVE SOCIAL REUNION.

THE Committee of Managers respectfully announce that a Social Reunion of friends of Freedom, commemorative of the ratification of the Fifteenth Amendment and the national triumph of impartial suffrage, irrespective of race or color, will be held in the City of New York, at APOLLO HALL, corner of Broadway and Twenty-eight street, on Saturday evening, April 9th.

The great victory won gives fitting occasion for sincere rejoicing, profound gratitude, and hearty congratulation.

That the proscriptive prejudice, born of slavery, which still closes schools, workshops, and hotels, to colored applicants, and denies to them equal social advantages, may be removed; that human rights, in the broadest sense, may be yet more fully recognized and guaranteed, and the ideal Republic be attained,—to these ends it is proposed still to use in the new era machinery which has wrought so well in the past. One purpose of the Social Reunion will, therefore, be to secure donations and pledges to aid the publication of THE STANDARD.

During the evening there will be brief addresses by distinguished speakers, including WENDELL PHILLIPS, Hon. GEORGE W. JULIAN, FREDERICK DOUGLASS, Rev. WILLIAM HENRY CHANNING, and others whose names will be announced hereafter. A poem, written for the occasion, will be read by Mrs. JULIA WARD HOWE. There will be music, vocal and instrumental, under the direction of Mr. SIGISMOND LASAR. Doors open at seven o'clock. Exercises to commence at eight o'clock.

Admission fifty cents.

LYDIA MARIA CHILD,	Wayland, Mass.
MARY E. SARGENT,	Boston, Mass.
LAURA GIDDINGS JULIAN,	Washington, D. C.
SALLIE HOLLEY,	New York.
MARY GREW,	Philadelphia, Pa.
MARTHA HUDSON,	New York.
ANNA D. HALLOWELL,	Medford, Mass.
HANNAH W. HAYDOCK,	New York.
ABBY KELLEY FOSTER,	Worcester, Mass.
CAROLINE B. PUTNAM,	Salem, Mass.
LYDIA MOTT,	Albany, N. Y.
ANN GREENE PHILLIPS,	Boston, Mass.
CHARLOTTE A. JOY,	Mendon, Mass.
LAURA C. BULLARD,	Brooklyn, N. Y.
LOUISA M. ALCOTT,	Concord, Mass.
ELIZABETH GAY,	Chicago, Ill.
SARAH J. NOWELL,	Cambridgeport, Mass.
JULIA WARD HOWE,	Boston, Mass.
SARAH SHAW RUSSELL,	Boston, Mass.
MARY H. HALLOWELL,	Rochester, N. Y.
MARY F. DAVIS,	Orange, N. J.
ELLEN CRAFT,	London.
CAROLINE F. PUTNAM,	Virginia.
AMY POST,	Rochester, N. Y.
PHEBE H. JONES,	Albany, N. Y.
SARAH H. PEIRCE,	Bristol, Pa.
ELIZABETH M. POWELL,	Poughkeepsie, N. Y.
MARY W. POST,	Westbury, L. I.
CAROLINE E. FROTHINGHAM,	New York.
ANNA RICE POWELL,	New York.

CHRISTIANITY AND REFORM.

ADDRESSES upon the "RELATION OF CHRISTIANITY TO REFORM," under the auspices of the REFORM LEAGUE, of this city, will be given by WENDELL PHILLIPS, JULIA WARD HOWE and Rev. WILLIAM HENRY CHANNING, in APOLLO HALL, on Sunday evening, April 10th. LUCRETIA MOTT will also be in attendance, and, it is hoped, will address the meeting.

REMOVAL.

THE office of THE STANDARD will be removed, May 1st, to new and eligible quarters at No. 696 BROADWAY, corner of Fourth street. Its rooms will also be the office of THE REFORM LEAGUE of this city.

WARNINGS.

THE present aspect of affairs is warning enough how mad is the cry for Universal Amnesty. With two or three States just not in actual rebellion, plots on all sides to counterwork the results of the war, and crotchety senators blocking our wheels; men like Trumbull, the McClellan of the Senate, of whom history will find it hard to decide whether he really meant ill or simply did not know any better. Over such a scene the editors of Chase-Republican journals look out and sagely advise that the trouble is we have not let down bars enough; that we will stupidly persevere in fancying that Ku-Klux assassins would not be good material for Congressmen!

Men who stand at the confidential centre of official information tell us that the reports of violence and blood are heartrending—that slavery itself and the bloodiest days of the Rebellion were not worse. With this for the back-ground of the picture, defiant Legislatures, Governors calling for troops to quell mobs which they confess their Legislatures will not resist, and great Cities torn asunder by rival factions fighting for weeks in the streets—and Federal officers assassinated by men who stalk the streets unhung—these are the central figures of the group.

"Well, the reason is you have not amnestied everybody," screams our sentimental adviser. Would these men make the Union one broad New York and give it over to the drunken rule of rowdies? They have wrecked their own city, brought it to be the disgrace of Republican Government, and yet presume to bring their discredited wares to a national market. As well might a bankrupt pedler advise Girard or Astor how to make money.

Fifty years hence, what with annexation and increase, we may have two hundred millions of inhabitants. Even if that period of time passes without another rebellion—which is very improbable—it is not certain, perhaps not likely, that such a mass, spread over this Northern continent will remain one Nation. If, as hitherto, history repeats itself, we shall divide into two or three Nations. It is of great importance that the States east of the Mississippi, between the Lakes and the Gulf, remain together. Perhaps it is not too much to say that the measures of this and of one or two succeeding Congresses will have much to do in securing or losing this result. Assuredly they will have much to do in averting another Rebellion or in rendering it possible. Very few Members of Congress seem to be aware at what a critical parting of the ways they stand.

Now is the time by education, land and the prompt development of industry, to guarantee the South against the possible domination of the anger of the white race. We adhere to our opinion that nothing, or not much, except hostility, can be expected of two-thirds of the adult white men. They will go to their graves unchanged. Liberty must fortify against them. No one of them should ever again be trusted with political rights. And all the elemental power of civilization should be combined and brought into play to counterwork the anger and plots of such foes. The enthusiasm of the people for Nationality could be trusted to carry us through the war. But we need now the forecast and insight, courage and relentless justice of real statesmanship. As things go at present the rebel States will, most of them, fall into Democratic hands, unless the black race rises to a height of daring and self-sacrifice and disinterested loyalty such as our race has never shown, and such as history hardly gives an instance of. It is madness to rest our expectations on miracles.

The President has most wisely pointed out the need of education. This, with land, is a great need. But the pressing want is safety and peace to develop industry. Outside capital must be tempted into the South. The tide of emigration must be liberally encouraged to move in that direction. In order to this there must be *peace*. The statesmanship of Washington must devise such measures as will hush this factious element at once and put a stop at once, to the violence and bloodshed at the South. Somewhere, in the government, there must exist that stern, fell purpose which produced the consternation and dismay, the awe-struck despair, the utter submission of 1865. Has the iron will and determination of STANTON left no sucessor? Has STEVENS' life, and too sadly verified warnings, taught us nothing? Must we be forever the victims of plotters for the Presidency? Mumford stands yet the only man hung for treason in a rebellion more vast in extent and terrible in bloodshed than any on record. Way has once been found to turn defiant and loud-mouthed rebels, in forty-eight hours, into spaniels fawning at the feet of their masters. Why should not the same means be tried again?

Instead of this we hardly open a Republican Journal that does not urge the President to recommend Universal Amnesty or proclaim it. We have just witnessed the greatest crime ever committed against the freedom of the human race—and now see the meanest and most blood-thirsty revenge on an unoffending class. For all this, certain rose-bud advisers have no remedy to suggest except that we kneel down and beg pardon. For the President himself we have hardly any words but those of gratitude. He has done more than his friends pledged him for. We wish he could see his way to a more prompt and decisive method of dealing with Southern murderers; and think he has full powers. Perhaps he may be right in waiting for Congress, in present circumstances, to lead the way.

But for the great act of our day, the consummation of Emancipation, he has done his whole duty. His first word on entering the White House and his last to the colored people from its porch are equally wise and faithful. He has left nothing undone to secure them this great protection, and his name, side by side with LINCOLN'S, will live forever in their gratitude. He has done his full share to give them the ballot. May he soon draw the sword to protect them in its use.

WENDELL PHILLIPS.

THE COMMEMORATIVE MEETING AND SOCIAL REUNION.

THE present issue of THE STANDARD can only reach our readers in this city and vicinity in season to remind them again of the Meeting and Social Reunion of the members and friends of the American Anti-Slavery Society, to be held in Apollo Hall on the 9th inst., day and evening. We again repeat a cordial invitation to one and all to attend. The details of the arrangements, as to speakers, etc., will be found elsewhere. For the information of friends from out of town we will add that the Broadway and University Place, and the Thirty-fourth street cars, pass Apollo Hall. It may also be very easily reached by the Sixth, Seventh, Fourth and Third avenue, cars, and by the Fifth avenue omnibuses.

THE SIXTEENTH AMENDMENT.

THE HON. GEORGE W. JULIAN, in the Fortieth Congress, submitted a joint resolution proposing an amendment of the United States Constitution for the enfranchisement of woman. That proposition was encumbered with provisos which would render its adoption by Congress and ratification by the States much more difficult than the simple, prohibitory form of the Fifteenth Amendment. On Monday last, Mr. JULIAN offered another joint resolution, which was referred to the Judiciary Committee and ordered to be printed. It is the counterpart of the Fifteenth Amendment. We print the resolution herewith. Let all friends of woman's enfranchisement concentrate upon this Sixteenth Amendment and secure its early adoption by Congress and prompt ratification:

Joint Resolution proposing an Amendment to the Constitution of the United States:

Resolved, By the Senate and House of Representatives of the United States of America in Congress assembled, two-thirds of both Houses concurring, that the following article be proposed to the Legislatures of the several States as an Amendment to the Constitution of the United States, which, when ratified by three-fourths of said Legislatures, shall be valid as part of the Constitution, namely:

Article 16, *Section* 1. The Right of citizens of the United States to vote, shall not be denied or abridged by the United States, or by any State, on account of sex.

Section 2. The Congress shall have power to enforce this article by appropriate legislation.

IN the report of the meeting of the General Committee of the Labor Reform party, given in the second number of the new Labor paper, the N. Y. *Workman*, we find this statement of Mr. Browning the editor of that periodical:

"Mr. Browning's district being called, he stated that although his district was chartered, he would bring his associates at the next session, and go through the required formalities in presence of the committee. He had postponed this for the reason that a colored gentleman of influence among his brethren in the district might be added to the list, and he desired information on that point."

Mr. D. S. Griffin moved that the admission of the colored gentleman be disposed of, and Mr. Browning complete his charter. Mr. Taylor seconded the motion, and hoped that the question of color would be postponed until the organization of the General Committee. Mr. Walsh said he belonged to a race of people who had been disfranchised for a long time, and he recognized no nationalities or colors; to him they were equally eligible, but he deemed it unwise to introduce the question of color at present. This was all that was said at the meeting upon the subject. In our opinion it was a meritorious action in Mr. Browning to endeavor to obtain an answer to the question. In the present state of the Labor Movement it is important to the public to know whether our workingmen in power are likely to prove more select than the present Senators and Ambassadors of the United States, and more aristocratic than the titled dignitaries of any court in Europe.

H.

GEORGE E. MCNEIL, of Boston, in forwarding a club of subscribers for the new series of THE STANDARD, writes:

"Now that the black man has come out of the bondage of chattel slavery, as his white brother, centuries ago came out of villinage, it is well that you, who have so earnestly and faithfully worked for his enfranchisement, should unite him to us his fellow workers in unity of purpose and harmony of action. For through our joint agitation of the "great question of labor"—an agitation made possible by the old STANDARD and its old standard bearer—shall come a fellowship that shall know no caste. Then labor, emancipated from the thraldom of wage service, shall make *Land monopoly* and *Ballot monopoly* disappear before the rising sun of coöperation, made practicable through the enlarged culture, increased product, and equitable distribution, that comes by less hours of toil. Gladly shall I hail the day when THE STANDARD, crowned with the laurels of achieved victory, shall wave above the hosts of labor, marching forward toward an enemy more firmly entrenched than any that have yet retreated before its hero legions."

THE Commencement exercises of the Women's Medical College of the New York Infirmary took place at Association Hall on Saturday evening last. Degrees were conferred upon Ellis B. Phelps, of Iowa; Laura Morgan, of New York; Emma Ward, of New Jersey; Ellen E. Mitchell, of Pennsylvania; and Celestia A. Loring, of Massachusetts. Samuel Willetts, President of the College, presided and delivered an appropriate address to the graduates. They were also addressed by Dr. Emily Blackwell with reference to the duties and responsibilities of the medical profession. Her address was replete with profitable suggestion, and sound advice. Addresses were also delivered by Rev. George H. Hepworth, Dr. Hayes and others. The valedictory, of more than average merit, was finely delivered by Miss Laura Morgan.

THE white people of the District of Columbia do not appear, all of them, to have yet "conquered their prejudices." Some of their children are in danger of losing school education as a consequence. A Washington correspondent writes:

"The admission of colored children to the public schools in this city, is being pushed forward very rapidly and industriously, and with very evil results in some cases. Nearly all the white children have withdrawn from one of the schools, and the trustees of the public schools are said to be devising means to prevent the admission of these children to another public school in the District."

THE Connecticut election on Monday last resulted in the choice of Sham-Democratic State officers and a "mixed" Legislature. The Fifteenth Amendment proclaimed a week earlier would have given the election to the Republicans. Most of the Connecticut Republicans are such as scarcely deserve success. Their influence a year ago was against the initiation of the Fifteenth Amendment rather than otherwise. But the Sham-Democracy will still seek to nullify the Amendment altogether if they can. Their continued opposition to the colored people at every turn shows how far the nation still is from a true moral regeneration.

ANNA E. DICKINSON gave her new lecture, "To the Rescue," an earnest, eloquent plea for Woman Suffrage, in Steinway Hall, on Tuesday evening last. The evening was very unpropitious, but the audience was large and of excellent quality. Miss Dickinson's lecture was a very comprehensive and effective presentation of the claim for woman's enfranchisement. It will do great good in moulding aright public opinion, both among men and women.

THE TRIUMPH.

HYMN.

FOR CELEBRATION OF THE FIFTEENTH AMENDMENT.

BY JOHN T. SARGENT.

P. M.

The Times are ripe! We all are one!
The long-tried slave is FREE!
And forth, *unshackled*, in the SUN!
Stands his humanity!
He shares, with us, henceforth, the right
To walk by Faith, as well as Sight;
To be A MAN, and, with his might
Maintain his LIBERTY!

Praise God for this! O Blessed boon!
Alas! Withheld too long!
And let us trust this Right will soon
Atone our social Wrong.
We hail him *Brother, Equal, Peer!*
COMPANION, socially more near
By act of Justice ever dear
And worthy of our Song!

Then sound aloud our heart's acclaim!
Our country knows no slave
But such as *bin themselves!* (Oh shame!)
To *Prejudice*, and crave
To keep their brethren down!—Be ours
To uplift the poor oppressed who cowers,
And, by our sympathetic powers
To *bless* and *save!*

THE PENNSYLVANIA ANTI-SLAVERY SOCIETY—COMMEMORATIVE MEETING IN PHILADELPHIA.

A MEETING of the Pennsylvania Anti-Slavery Society will be held in Philadelphia for the purpose of disbanding. The time and place will be announced in the daily papers of that city. A number of speakers will be present.

ROBERT PURVIS, President.

MARGARET J. BURLEIGH, Secretary.

RATIFICATION OF THE FIFTEENTH AMENDMENT.

THE Colored Citizens of New York will celebrate the adoption of the Fifteenth Amendment to the Constitution of the United States, by a Grand Procession and Public Meeting at Cooper Institute, on Friday, April 8th, 1870.

The meeting at Cooper Institute in the evening, will be addressed by WENDELL PHILLIPS, FREDERICK DOUGLASS, Rev. HENRY HIGHLAND GARNET, A. M. POWELL, and others.

The exercises of the meeting will open with a represention of Slavery and Freedom by Tableaux under the charge of a Committee of Ladies.

PERSONAL.

Mrs. Fawcett, the wife of the well-known professor, is delivering lectures in England on "The Electoral Disabilities of Women."

Madame Parepa-Rosa will spend the summer in retirement in England. During her stay in this country she has lost her mother, and she now wishes to revisit her old home. Parepa intends, when her singing days are over, to devote her leisure time to the translation into Italian of the novels of Charlotte Bronte and other English writers. She is an accomplished linguist.

The Williamsport, Pa., *Gazette and Bulletin* says:

"At the mines of the St. Mary's Coal Company, operated by Williamsporters, the coal, when it is received from the mines, is weighed by a young lady named Miss Elizabeth Patton, daughter of the Superintendent of the works and formerly of Ralston, Lycoming County, where she is well-known. She is spoken of in the highest terms by the officers of the company for faithfulness and efficiency. In the case of this accomplished young lady we have a practical illustration of women's rights, and she is deserving of encouragement for the industry and capacity she displays in the faithful performance of the duties assigned her."

The *Evening Post* says:

"A committee of the colored people of Washington waited on President Grant on Friday, and tendered him their thanks for his message upon the ratification of the Fifteenth Amendment. The President intimated that he should be happy to receive them in the evening. Accordingly a large number gathered before the Executive Mansion, and the President appeared, accompanied by Col. J. W. Forney, who represented the Republican Association. Col. Forney, on behalf of the Republicans, expressed profound gratification for the proclamation, to which the President briefly responded. Vice-President Colfax made a short speech of congratulation, after which the party proceeded to the residence of Senator Sumner, who was enthusiastically received, and addressed them. Gen. Fremont, Secretaries Fish and Boutwell, Senator Revels and Mayor Bowen were also complimented with calls."

In a notice of a recent lecture by Mr. Phillips in Western Pennsylvania, *The Christian Radical* pays him the following appreciative, eloquent tribute:

"Wendell Phillips' Lecture on Daniel O'Connell, on the evening of the 10th, in Lafayette Hall, this city, was characteristic. The large Hall was filled. Mr. Phillips has a strange power. It is an indescribable power. He seems not at all to be conscious of it. He is 'great in his unconsciousness,' as Dr. Bushnell states it. A few things contribute to it. He is as easy on the stage as a father by the hearthstone. He uses the simplest, tersest and most beautiful English. His brain is as clear as the light of an Italian sky. He is just, believes in conscience, and never puts it in the market. He has a great, stirring history that, of itself, makes him eloquent. But behind all this there is a magnetism, the final mystery of eloquence, the mystic power of the orator, that silently, but like an inspiration of God, penetrates the soul of an audience and chains it into a sweet bondage. What this is we know not—it is the great secret. It is a holy gift. God has breathed it into few men. O'Connell had it—Phillips has it. It helps Phillips to interpret O'Connell. It makes O'Connell to Phillips 'a theme as fluent as the sea.' The man who has it is always luminous and glows with the inward heat of the divine fire.

"As Byron wrote out his bad life in his 'Cain,' so does Phillips give a history of his own broad, eventful, stormy, struggling life in his lecture on O'Connell. Phillips has, like the great Irishman, a universal sympathy. He has no shallow partialities of sect or race. He is brother of all men. Justice in his soul is an idea, and not a local feeling of 'kith or kin.' Justice is justice for its own sake, and tyranny is tyranny for its own sake, the former to be loved everywhere, the latter to be hated everywhere. This did O'Connell—this has done and still does Wendell Phillips. And to-day he is the highest and amplest result of our American civilization.

"As we sat and gazed up in his great face we grew sad. The years have written their wrinkles in it, and ploughed their furrows through it. The hairs lie thin and white over a head that rounds up into an arch of wonderful beauty and drop their silvery shadows over a broad white forehead that is uplifted into constant light. The lustre of the eye grows dim and the stately physique of the strong man begins to feel the burden of the years."

LETTER FROM PROF. F. W. NEWMAN.

1 DOVER PLACE, CLIFTON, BRISTOL, March 22d, 1870.

TO AARON M. POWELL, ESQ.,—*Dear Sir*:—I have paid to Messrs. Barring Brothers £2 sterling for you. They tell me that they place it to the credit of their correspondents, Messrs. James G. King & Sons, of New York, from whom you will receive it on application. I mean this as overpayment for a copy of THE STANDARD in the coming year. I rejoice in its new name, which denotes that slavery is dead. Yet I should have liked the epithet, *Philanthropic* too.

I am in earnest hope that such an organ is rising among us,—a paper entitled the *Shield*. Its immediate purpose is to oppose the new laws which regulate (and thereby legalize) harlotry, with violent measures for cleansing harlots and warranting them clean. Harlotry is our form of slavery, and now it is being made more deadly, more hopeless, more sharply marked, by the fang of the policeman and surgeon. The *Shield*, I trust, is to be the organ, to gather the forces of pure-hearted men and women for the extirpation of Harlotry itself.

The phenomena here have been very like those of slavery with you. The laws passed, unknown to the Nation. In the press there was a conspiracy of silence, and when forced out of this, they struggled to allow only one side to speak. The clergy were largely preoccupied in favor of the Government measure, and are prevalently very timid. A few resolute men first,—viz., those in the Rescue Societies of London, Rev. Dr. Hooppell, Principal of the Marine College, South Shields, and a physician and surgeon of Nottingham (Dr. C. Bell Taylor and Mr. Thomas Worth)—took up the question, and by circulating pamphlets, at large private expense, opened our eyes to *facts*. Dr. C. Bell Taylor has converted fifty-six out of fifty-nine medical men in and around Nottingham to his medical belief; and has produced a great effect on the London medical men. His devotion to the cause has been great and fruitful. But the greatest result has been the awakening of our women by these pamphlets. Since the Ladies' Protest came out (worthily headed by Harriet Martineau and Florence Nightingale), I have made sure that the hour is come, and we shall no longer cherish in our bosoms that adder, Harlotry, to the deadly misery of women and decay of society.

The *Shield*, I say, must be put on the same basis as was the *Liberator*, and as is THE STANDARD;—with an avowed clear *moral* purpose paramount; and with the support of prepayment and contribution. It may become a real church, *i. e.*, a union of men and women for the moral and philanthropic action most needed in the crisis. Journals which have to calculate how much they will lose in money by speaking truth boldly, are quite inadequate for the warfare.

The editor of the *Shield* is the Rev. Dr. Hooppell, already named. He seems to me a man of fiery goodness,—just what the crisis needs. Without something heroic in antagonism, we shall become a hell of sensuality like France. Mrs. George Butler of Liverpool is setting a magnificent example to women. She has harrangued not only workingmen's wives at Leeds, but workingmen at Birmingham and Liverpool against the legalizing of harlotry and the cruel injustice of the law. I am, faithfully yours, FRANCIS W. NEWMAN.

Our Boston Correspondence.

NO. CCLXXI.

BOSTON, April 3d, 1870.

IT has come—the day so long expected and waited for—the day of completed separation between the United States Government and slavery. The time can no more return for a Judge of the Supreme Court to announce, either as law or as fact, the doctrine of black people having no rights that white ones are bound to respect. Such remainder as may yet exist of the detestable feeling implied in this expression is henceforth in conflict with the organic law of the United States, and must more and more rapidly retreat and diminish under its operation. We know the disposition to prolong caste discriminations, and to perpetuate a stigma of inferiority for the colored race in many parts of the South, as of the North; but these oppressions can never again amount to slavery; and, the root of them being dead, the advance of civilization and education must steadily wear them away, until they disappear. It now requires only time, with faithful application of the principles now recognized by law, for Yankees and Southrons to become as free from prejudice against color as the civilized nations of Europe.

THE NEXT DUTY.

But, that this work may go steadily forward to its accomplishment, the friends of freedom must still give their help, watch carefully the course of reconstruction, see that labor has its rights, help the freedmen to acquire land, and cause education to be put within the reach of all the ignorant, both black and white. Honor to Charles Sumner for pointing those who called to rejoice with him to the consideration of "what remains to be done;" for looking, even in the hour of triumph, "more at our duties than our triumphs." The cause of freedom, and the true prosperity of this nation, will advance just in proportion as this wise example is followed.

But first, the great step now gained is to be marked by appropriate rejoicing. The two chief works originally proposed by the American Anti-Slavery Society are accomplished. The black man, released some years since from slavery, has now, by constitutional provision, been declared equal with the white before the law, and our land is now truly the home of the free. This event, as you have told us, will be worthily celebrated next Saturday in New York. Here also, and in other cities and towns of this State, arrangements for the same end are going forward, and this week will witness thanksgiving and rejoicing among all friends of freedom, notwithstanding our Governor's recommendation of fasting and humiliation as the special work of a portion of it.

A SMALL THEOLOGICAL ROW.

About two months ago, the (Baptist) *Watchman and Reflector* published a criticism upon a lecture delivered by Prof. W. P. Atkinson before the Technological Institute, charging its author with uttering there opinions esteemed by the critic heretical, and thus violating the pledge of unsectarian attitude implied in the character of the institution. In a reply to this attack, printed two weeks after, Prof. Atkinson declared that the passages purporting to be quoted from his lecture had been garbled, and that the spirit of the entire lecture was distorted and misrepresented. Editorial comments in same strain as before were made upon this reply, and temperate communication in answer to these, made Prof. Atkinson, was refused insertion, "on account its length." These two communications, with a prefatory note, have therefore been "printed, not published," in a pamphlet entitled "Freedom of Teaching: a reply to an attack in the Boston *Watchman and Reflector*," in which Prof. Atkinson explains his idea on the proper method of teaching history, notices the fact that religion enters, as an essential element, into the history of every age and every nation, and shows that a course of lectures on history must neither ignore this element, nor fail to do justice to it.

FEELING THE WAY.

In his comments upon Prof. Atkinson's first reply, the editor of the *Watchman and Reflector* seemed anxious to know how far one of his own faith, if a teacher in the Institute, might "expose the evils of infant sprinkling and baptismal regeneration, and clearly unfold the apostolic doctrine of believer's baptism." This opened rather an alarming prospect to the government of the Institute, since, if the Baptists gained this position, the people whom they nickname Pædobaptists would immediately present their equal claim, and other sects without end would follow in the same time. It was important at once to bar out this element of contention, and to decide that

NO SECTARIAN PROPAGANDISM, BAPTIST OR OTHER,

could be allowed in the Technological Institute. Accordingly, at the next regular meeting of the government, it was unanimously

"*Resolved*, That in giving instruction to the pupils of the Institute, by lectures or otherwise, no professor or teacher shall inculcate any particular religious tenets or belief, or shall advocate or oppose any creed or doctrines held by any class or denomination of Christian believers."

So the Institute seems safe from this danger for the present.

THE HORTICULTURAL HALL LECTURE,

this afternoon, was given by Rev. William H. Channing, and the subject was his favorite one, "The Church of Universal Unity."

The discourse, delivered in a strain of fervid eloquence, and entirely without notes, touched first upon the mission of Mr. Burlingame, carrying proposals from the oldest existing nation, inviting all others to unite with it in a fraternal spirit for the promotion of peace and of the general welfare. The mediation of France, uniting the East and West at the Isthmus of Suez, and the cemented union of our own nation, after its deliverance from the curse of slavery, were mentioned as events of high significance providentially occurring at the same time with the Chinese mission; and many things in the history of other nations, the lecturer thought, showed that the world was prepared, geographically, ethnologically and politically, for a large step fowards in the direction of fraternal union. The favorable concurrence of these things, he thought, must be attributed to a Divine superintending influence.

In the department of religion also, he said, there seemed to be many tokens of a readiness of different peoples to unite upon one idea; and in evidence of this, he read passages from living persons belonging respectively to the Chinese, the Buddhistic, the Brahmanic and the Islamite religions, inculcating fraternal love practically manifested to mankind, as the best evidence of allegiance and devotion to the universal Father.

The question then came up whether Christians were prepared for fraternal union with each other and the rest of the world. Admitting painful and discouraging circumstances in the attitude of many of the numerous sects that call themselves Christian, as well as the low plane of morality and of spirituality that appears as the result of their guidance of the religious sentiment, Mr. Channing nevertheless thought the prospect more hopeful than ever before—even positively and highly hopeful—and went on to describe his idea of the ground of this union.

The first article of faith respected the central word of all belief, God. He must be viewed as infinitely tender, infinitely near, and loving infinitely and forever.

Not less important was the doctrine of the Son. All men are sons of God, and the "well-beloved son" is the brother of them all.

With these appropriately goes the doctrine of the Holy Spirit, the indwelling grace of God, moving his children to self-sacrificing love of each other.

This implies the equally essential doctrine of immediate and constant Inspiration, the speech of God to every soul that He has made.

A Providence, living and active in the superintendence of our lives, must also be recognized, and also,

The doctrine of mediation, the duty of each to promote, as far as in him lies, the welfare of every other.

Under the guidance of these ideas, Worship would naturally manifest itself in various ways. It would be shown through various forms of Art—through Poetry, an expression, in rhythmical music, of the revelations tha God gives—but chiefly, through a spirit of affectionate self-sacrifice applied to actual life. A church embodying itself in Society, Mr. Channing thought, was the thing needed; a church, not of creeds, or rituals, or litanies, but of an union of all its members in love. The church of universal unity, in which loving children should look up to a common Father, that, he thought, was the church that God was now proclaiming.

The lecture next Sunday afternoon is to be given by Mr. Potter of New Bedford.

NORTH.

Our Philadelphia Correspondence.

PHILADELPHIA, April 3d, 1870.

IN a recent issue of THE STANDARD you made a statement concerning the refusal of Irving Hall for the use of the American Anti-Slavery Society, for its commemorative meeting, on account of the probability that colored people would be among the audience. It was an abominable circumstance, deserving of severe condemnation and sharp criticism. A case of a parallel character has since occurred here. The manager of the "Star Course" of lectures announced some time ago that it was his intention to invite Senator Revels to come to Philadelphia and deliver a lecture. He applied to the directors of the Academy of Music for the use of the building, and to their shame and disgrace be it said, *it was refused*. Here is another instance showing the influence and virulence of the prejudice against color. Notwithstanding the great triumph that has just been consummated, and which has kindled such a fervor of rejoicing all over the land, it seems as though this wicked prejudice yet prevails with unabated force, and that no circumstance, however stirring and momentous, can blot the vile thing out. One would suppose that these directors, not only with entire unanimity but with the highest degree of satisfaction, would have granted the use of the academy for the lecture of Senator Revels, especially at this important period; but they do not seem to be touched by the spirit of the hour, or animated by the inauguration of the new era. They should have welcomed the opportunity with gratification. What can they be thinking of to act thus discreditably? They take counsel of the miserable spirit of prejudice, relic of the late barbarism.

You naturally infer that these directors are Democrats, and that they are simply acting in conformity with their usual practice. It is not so. I am assured that eleven of the number are Republicans, with only one Democrat. It is stated that the vote stood eleven to one, the solitary man voting in favor of Revels being the Democrat. How strange this is! These men need a few stern lessons of rebuke from the new voters. All such things they will keenly remember.

This disgraceful event, and its late counterpart in your city, afford additional proof, which daily accumulates, that every instrumentality for radical teaching is still needed, and that there is no safety in a cessation of hostility against the wretched spirit of discrimination on account of color. Reproof should be continuous and determined. While the hateful feeling exists, so potential to oppress the colored people, and to harass them by creating irksome and odious disabilities, how can they attain the position denoted by the late message of the president? While this source of persecution proclaims its rule and power, their welfare is obstructed, their peace intercepted, and their liberty impeded. Let every outrage against their rights as citizens and their privileges as individuals be rigorously denounced, and every instance of discrimination that thwarts their freedom be exposed for public scorn and remonstrance.

The colored people of this city and State have announced the 26th instant as the day on which to cele-

brate the ratification of the great Amendment. It will be an occasion of remarkable interest, and a demonstration worthy of the grand event. These people are keenly alive to its mighty import, and fervidly will they rejoice over the glorious triumph that so nearly concerns their general welfare. W.

LETTER FROM MRS. ROCKWOOD.

BOSTON, April 3d, 1870.

To the Editor of the Standard:

I SEE in a late *Springfield Republican*, that "Warrington" thinks I meant to insinuate that he drinks to excess. The habits of private men are no concern of mine; and if I ever mean to charge any one with drinking, I shall say so plainly—and not hide behind insinuations. Every one has a right to despise those who do. "Warrington" is as perfect a teetotaller in practice, as Neal Dow, for aught I know. I never intended to give any other impression; and do not think my words fairly bear any such construction. I regret if they have been so understood. It seems to me that only an absurdly literal reader could find any such meaning in them.

ELEANOR D. ROCKWOOD.

FROM VIRGINIA.

LETTER FROM MISS PUTNAM.

LOTTSBURGH, Va., March 21st, 1870.

DEAR Mr. POWELL:—I have just received a letter from an agent of Col. Forney's Land Agency, seeking information in regard to the health, climate, resources, and adaptability to Northern people of this country called "The Northern Neck." It is the part of Virginia lying between the mouth of the Potomac and the Rappahannock. Miss Holley says "answer through THE STANDARD!"

The writer is an Essex County, Mass., man, and hopes if the answers are favorable to influence many to settle here. He is told that "fever and ague predominate here." In reply I have to say that in the year and a half I have lived here, the air has seemed remarkably pure and wholesome, free from malaria. Our location is high and dry, and favorable on this "ridge that runs smack up into Westmoreland," as Thornton Parker said when Miss Holley was choosing the site of our Teachers' Home. And I believe New England people, with their ideas of diet, sufficient clothing, and comfortable houses, would generally escape "the chills." This winter has been the mildest known for half a century, and the people, so much better clothed than last winter, especially the school children, have suffered but little from them.

The ground has been covered with snow but twice so far, and robins and blue-birds have been with us in flocks all the time. Cedar-birds, cardinals, and the beautiful golden-winged woodpecker are the sportsman's mark, and all served at table as the plump *robins* are! The robins haunt the cedar and holly trees in wonderful flocks. Saturday morning, March 5th, Miss T— reported the big Holly all in a quiver with them, and next morning I found it stripped of every crimson berry! The first floweret of spring here that I have discovered, is a tiny cress, *whitlow-grass*—I picked it the 17th of January—some seed vessels already formed—the small, white petals fallen. This was just a month earlier than last year's appearance. The children, about the same days, came with their heads ornamented with the full tassels of the Black Alders. Massachusetts folks will be delighted to know that their own May Flower (trailing arbutus) flourishes here. What they will most miss is that chief ornament of a landscape, the carpet of soft, green grass. But they must come and clothe these fields with grass and clover, and, as my correspondent says, "make the country blossom like the rose"—as northern energy would do. Great fields of tall, white corn occupy most of the cultivated land on alternate years. This is both the fodder and the grain of the country.

When Miss T— told me she understood a small vessel at the Cone Landing was loading with hay, I instantly said "it was impossible!" "I only saw one clover-field and one small stack of hay all last year, for miles and miles around!" The vessel's cargo proved to be "*herring*"—(pronounced ha-ing). This is a large kind of herring called "old wives" or "alewives." The fish of these waters is excellent; rock-bass, perch, sea-trout, etc., and oysters unlimited.

Fifteen million bushels have been reported as the annual yield of the waters of the Chesapeake. Cone River is the lowest, but one, of the principal estuaries of the Potomac. "The Yocomico, another a few miles above us, was the site of the Indian village of that name, purchased by the first settlers of Maryland, who, being better pleased with the other side, crossed to the opposite shore of the wide Potomac and founded their colony there—transferring the fame and names of Cecil, Calvert and Baltimore. In May and June, baskets covered with moist eel-grass will be brought, with a curious little clatter going on underneath. The stranger will be initiated when the wet, cool grass is lifted, and a dozen "*bait*," or "soft crabs," (the famous delicacy loved by London Aldermen at their "white bait dinners") are disclosed to his astonished view.

Forests of pine, oak, and chestnut abound. Chestnuts and black walnuts are a great resource for food, as in Spain and other countries. C. F. P.

LOTTSBURG, Va., March 21st, 1870.

DEAR Mr. POWELL:—I send this letter, a faithful copy of the one that goes by the same mail to Hon. R. S. Ayer, M.C., for this District, (1st Virginia), spelling only corrected. You will see in this touching appeal the gentle nature of the writer, who was a slave on the acres that join us. The cup of a Slave's sorrows has been his bitter portion; wife and children sold beyond all sight or knowledge, among the many, many thousands that *traders in the "souls of men,"* used to gather up in this region. This good man is a preacher, and the last year has been struggling to teach a school, one of the only three that I know of, attempted in Westmoreland, (Washington's native county), for Freedmen. C. F. P.

WESTMORELAND COUNTY, Va., Hague P. O.

To the Hon. R. S. Ayer, M. C.:

Dear Sir:—We, the undersigned, humbly beseech you as an advocate for us the citizens of Westmoreland County, to take our interest in hand, for we have great confidence in you that you will do all you can for us. Our Anti-Slavery Union friends have made such a lovely application to Congress to purchase land for us. We are in hopes you will plead with Congress to help us out of the great degradation in which we have been plunged, for since freedom, we have heard they were our best friends, and all of my citizens are looking up to you and to Congress to help us if possible to obtain homesteads, and we will have a place of our own to stay on. And we will show the world that we are the humble and sincere Union friends. We were not aware how to vote at the election in 1869, on the account of so many small tickets. But we did the best that we knew for to vote a Republican ticket, and we were sorry when we heard that a blunder so great was made by us on that election; and as it was not a wilful mistake we are in hopes, you will pardon us, if you please. We are without homes, and driven about from place to place for offering or attempting to vote the Union ticket. And if we can obtain homes in and through Congress, we are hopes it will be the raising up a nation for the glory and praise of the Lord, and the honor of the country. Please to correct my errors; and now may kind Providence smile on you and the Congress, and his blessings upon Radical friends, for they have faithfully fought a good fight, and have gained the Liberty for us by shedding of blood, and the loss of money and life. And whilst we ought to love every kindred and nation and people, we shall ever love our Northern friends, and think them sincere and supreme to all other nations. May heaven protect them and its blessings rest on them. Mr. A. M. Powell, the editor, may its smile rest on him; and Mr. Wendell Phillips, may kind Providence smile on him and all of his Anti-Slavery Society.

I am requested by friends to say to the Congress that we are as helpless children. And if the members of Congress do not do something for us we are in a helpless condition, and we shall ever look up for your help. We belong to that party and we are in hopes to remain with it as long as we live, and we will teach our children the kindness of the Northern people.

And for fear of being misinformed again, we ask our friends in Congress if there is anything they wish us to know, that we may have an understanding how to act in obedience to the laws and rules of the land, to please to send us a letter, that we may act in accordance with their request. I must beg you to excuse a bad hand, and a self-taught scribe; my head is blossoming with the frost of many winters, and my eyes are getting dim, but believe us, your sincere friends and citizens of Westmoreland County, and we want to tell the rising generation what our Northern friends and the Congress have done for us. Your humble servant,

GEORGE BEVERLY PARKER.

MRS. FAIRBANKS.

LETTER FROM MISS PUTNAM.

LOTTSBURGH, Va., March 30th, 1870.

DEAR Mr. POWELL:—To-day's mail brings a letter from our good Providence friend, Asa Fairbanks, telling of his loss, and ours in the death of his wife, Anna Talbot Fairbanks. A month ago she sent her last tender, affectionate messages through Miss Holley, who found our dear friend nearing the borders of the unseen world, for which the sweet, gentle, sincere spirit revealed in her sick chamber was a fit preparation.

We who have been ever welcomed to her hospitality, both of heart and house, for the slave's sake and our own, can only remember her with our warmest gratitude and love. Her mind and sympathy always kept pace with the most advanced thought, which she received with child-like simplicity, that was appreciated by those who felt how rare and precious this quality of her character was, behind the courtesies of manner to which she had been bred. She confessed all the truth she saw with courage in a community that differed from her, from those early days when Anti-Slavery was *tabooed* in her social circle. Through the last five years in which so many of the old friends left the cause to struggle on for the secured rights of the negro, *her heart* and hand were steadfast with invaluable countenance and help. How much comfort in her careful, well-ordered house-keeping, how much kindly, pleasant conversation, how many genial summer and winter fireside hours, how much excellence has our friend blessed us all who knew her intimately, with!

Mrs. Child's lines on her friend, fitly belong to ours.

> "Not for thy goodness unto me
> Do I revere thy memory;
> But for the love that never failed
> The courage, too, that never quailed,
> When slaves required thy sympathy."

C. F. P.

LETTER FROM R. W. HUME.

ASTORIA, Long Island, New York,
February 26th, 1870.

To the Editor of the Standard:

THE question of the "Supremacy of the Church," which, under the name of the "Infallibility of the Pope" is now agitating all the communities professing faith in Christ, is the subject of this letter. I trust you will not deem it unworthy a place in your paper, inasmuch as no one can examine it without coming to the conclusion that it is one which has affected and must largely affect the welfare of mankind.

No Abolitionist need be told that if the churches calling themselves Christian had done their duty when this nation was formed, or even fully maintained the position they held in the Revolutionary period, on the question of Slavery, that there would have been no occasion for the past half century of agitation, or for the long and bloody war with which the same was terminated. If Slavery constantly advanced its pretensions during that period, it was because the churches were derelict in their duty, and if the churches were derelict in their duty, it was because the popular will, often exhibited in the form of governmental edicts, commanded as far as it could, the silence of the pulpit concerning the great national crime.

What has occurred here has taken place in Europe. The church of the majority has long been compelled to take a back seat in France, and latterly its concordats or agreements with the governments of Spain, Austria and Italy, have been violated. It is painfully learning the truth of the statement of honest Sancho Panza, that—"Where two people ride on one horse—one must ride behind."

The consequence of its melancholy position is, that it is daily losing ground in all Catholic countries; in fact, in Italy, the centre of its power, the people are rapidly becoming dechristianized, if such expression be allowable. The Catholic Church feels this, and hence this effort to regain its lost ground by calling an Œcumenical Council to establish the supremacy of the Church over the State under the guise of the "Infallibility of the Pope."

It is for this reason that Austria, as the cable informed us on the 24th inst., is endeavoring to induce the governments of Europe to protest against such proceeding on the part of the Council. The effect of such a protest would be to compel the Catholic Church, as of yore, to base itself more directly on the power of the peoples.

But peoples are like governments in one respect, they will demand a *quid pro quo* for their support. Governments of late often accepted a conservative silence from the Church, in part payment for their protection; the people will reverse this matter and demand in return for their support of catholicism, its advice with regard to the permanent alienation of tillable lands, to the claim of money to increase by interest, and to the doctrine of community of property; all of which subjects are discussed in the Sacred Writings.

The first gun in this war may be said to have been already fired by Archbishop Manning, who lately declared in his pastoral letter—"that the Catholic Church had never condemned the underlying principles of the first French Revolution."

As regards the precise words "The Infallibility of the Pope"—in the face of history they are manifestly untenable. The same ends, however, would be gained by the Council asserting the Infallibility of the Church, and the Spiritual Supremacy of the Pope over all mankind.

But to assert this will decree the abandonment of Rome—the surrender of the temporalities—and the disbandment of the Papal Zouaves. Purity and poverty must again be the order of the day—and the motto of the Church—"My Kingdom is not of this world."

In our late war the public grinned when a Right Reverend Major-General took the field against our country; and it must be confessed that the spectacle of an aged Pope harranguing his soldiers is not edifying. Neither will mankind be cursed into good behavior, and consequently the less use or abuse that is made of the word "anathema" the better.

The religion that is called for by the masses is easily exhibited. In Dickens' tale of Bleak House, when the cripple Phil was asked how old he was, he replied, "He did not exactly know, but it was something with an 'eight' in it." So the poor and needy, who sometimes don't exactly know about nice doctrinal points, believe yet of Christianity, that it is something for them with "good" in it.

Nothing is more certain than that the Church of the Future must depend for its support and extension more on what it does than on what it says. Its actions must approximate to those of the great founder of Christianity, who, when asked the question, "Art thou He that should come, or look we for another?"—replied, "Go your way and tell John how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the good news told to them." Here are five doings to one preaching, and it needs no prophet to foretell sure success to that Church, which, by aiming to destroy the physical and moral evils which oppress humanity, best follows the example set before it for imitation. ROBERT W. HUME.

OBLIGATION TO FILL UP THE SOUTHERN STATES.

To the Editor of the Standard:

WHERE, more than in the Southern States, can influence now be exerted to rightly establish the character of our country? This is a question which I purpose to ask in every Northern paper to which I can gain access. I receive many letters asking particulars about Virginia. To answer such letters I design soon to publish a circular. Those who desire to see it may send me two cent postage stamps, Yours J. R. JOHNSON,

Herndon, Fairfax County, Va.

P. S.—If persons send me stamps, they may also state such enquiries as they wish answered. Out of such letters I shall get a portion of my text for my circular. I take the liberty to refer the readers of THE STANDARD, to Miss Emily Howland, Sherwoods, Cayuga County, N. Y. She knows about my experience in Virginia, and of my habitual aim to tell the truth. J. R. J.

LITERARY.

A correspondent of the *Evening Mail* writes:

"Miss Louisa M. Alcott has changed her plan of foreign travel, and instead of sailing up the Mediterranean in a Boston brig, will embark for Brest in Saturday's steamer from this port. Miss May Alcott—the artist of the family, whose name was anagrammatized to "Amy" in "Little Women"—goes with her and will study in Italy. Of her "Old Fashioned Girl"—which will be published on Saturday with a first edition of 12,000 copies, and which, as we have found on reading it, is scarcely second to "Little Women"—she retains the copyright, and may expect, we think, quite a little fortune from its sale. Her "Little Women" copyright was sold at the start to her publishers, and although they have been exceedingly liberal, making her a present of $2,500 beyond the price originally paid, she has not as yet reaped the full benefit of her wondrously widespread popularity."

Every Saturday, No. 15, contains the first instalment of Mr. Dickens' new Story, "The Mystery of Edwin Drood." This is published from *advance* sheets, by special arrangement with Mr. Dickens, and appears simultaneously with its publication in England. It is accompanied by the illustrations drawn for the English edition by Mr. Fildes, under the supervision of Mr. Dickens himself. Those who desire to read this great story in its earliest and only authorized form in America, can find it in *Every Saturday*.

Mrs. Mary Somerville, the lady naturalist of England, now in her eighty-ninth year, has just corrected the proofs of the sixth edition of her "Physical Geography," and is preparing a second edition of her recent work on "Microscopical and Molecular Science."

Emerson's *Society and Solitude*, and Lowell's *Among my Books*, were printed in London simultaneously with their publication here.

ART.

MR. E. W. NICHOLS, one of the best of our American landscape artists, has recently completed two pictures, which will be in the Spring exhibition at the Academy. One is a view in Peacham, Vermont. In the foreground lies the quiet little village, nestled among high hills, varied in form, but all alike clothed to the top with forests, which now wear their brilliant Autumn colors. Fair and purple in the distance is seen the majestic Moosehillock, in New Hampshire. And over all is the golden haze of an October afternoon which adds ineffable beauty to the scene.

The other is a view of the White Mountains, taken from Lunenburg, Vermont, a town on the Connecticut, a few miles below Lancaster. The foreground is bright with autumnal tints, we have a glimpse of the river, blue and peaceful, and beyond rises the range of the Waumbek Methna, deserving their name, in this scene, for their *foreheads* are *white* with early snow. In front and a little to the left of these is Cherry Mountain, well known to all travellers from Gorham to the Notch. Its outline is handsome, and its dark form is in fine contrast to the snow-crowned peaks behind.

Such of our readers as may pay a visit to the Academy will be sure to find these among the most pleasing and satisfactory pictures of the exhibition.

MASS CONVENTION OF THE AMERICAN WOMAN SUFFRAGE ASSOCIATION.

NEW YORK, MAY 11TH AND 12TH.

A MASS CONVENTION for the advocacy of WOMAN SUFFRAGE, under the auspices of the AMERICAN WOMAN SUFFRAGE ASSOCIATION organized in Cleveland, Nov. 24, 1869, will be held in the city of New York during Anniversary week in STEINWAY HALL, commencing May 11, 1870, at 10 A. M., and continuing morning, afternoon, and evening, May 11th and 12th. To be followed by a meeting of the Brooklyn Equal Rights Association at the Academy of Music in Brooklyn on the 13th inst., morning, afternoon and evening.

Rev. Henry Ward Beecher, as President of the AMERICAN WOMAN SUFFRAGE ASSOCIATION, will deliver the opening address.

The following eminent advocates of the movement have already engaged to address the Convention.

HENRY WARD BEECHER,	T. W. HIGGINSON,
GEORGE WILLIAM CURTIS,	GILBERT HAVEN,
JULIA WARD HOWE,	OLIVER JOHNSON,
WM. LLOYD GARRISON,	JAS. FREEMAN CLARKE,
MARY A. LIVERMORE,	REBECCA V. LONGLEY,
ROBERT COLLYER,	JOHN WHITEHEAD,
LUCY STONE,	HANNAH M. T. CUTLER,
HENRY B. BLACKWELL,	OSCAR CLUTE,
JAMES B. BRADWELL,	ADA C. BOWLES,
CELIA BURLEIGH,	GILES B. STEBBINS,
ROWLAND CONNOR,	ELIZABETH K. CHURCHILL,
MARY F. DAVIS,	MOSES COIT TYLER,
STEPHEN S. FOSTER,	AARON M. POWELL,
WILLIAM HENRY CHANNING.	MIRIAM M. COLE,

Other distinguished speakers are expected, and will announced hereafter.

The friends of the cause in every State and Territory are respectfully invited to attend.

By order of the Executive Committee, Dec. 23, 1869,
HENRY WARD BEECHER, President.
MYRA BRADWELL, Corresponding Secretary.
LUCY STONE, Chairman Executive Committee.

AMERICAN ANTI-SLAVERY SOCIETY.

ACKNOWLEDGMENTS FROM JANUARY 1ST 1870 TO APRIL 1ST.

1585	Celinda A. B. Lilley,	2.50
1595	Daphne Darling,	3.00
1663	William G. Malin,	5.00
1584	Rebecca Smith,	3.00
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1594	G. S. Purvis,	3.00
1593	H. W. Purvis,	3.00
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1590	Miss A. B. James,	3.00
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1586	P. Sherman,	3.00
1594	Mary Shannan,	8.50
1594	Jesse James,	3.00
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1613	Geo. F. Horton,	3.00
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1588	Geo. N. Richardson,	3.00
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1595	Grace T. Connell,	3.00
1633	Shotwell Powell,	4.75
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1596	E. C. Warrington,	3.00
1595	Peter Buck,	2.50
1595	Abby Swain	2.50
1600	Mrs. E. G. Richardson,	2.50
1594	Charles Page,	3.00
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1598	Wm. Cox,	3.00
1598	Perry Reed,	3.00
1647	Mr. J. Homer,	6.00
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1594	M. J. Burleigh,	3.00
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1560	A. A. Thomson,	1.13
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1597	Dr. H. K. Hunt,	3.00
1490	Lydia Mott,	3.00
1543	Dr. T. Hun,	3.66
1543	Mary M. Davis,	5.00
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1595	John M. Tillottson,	6.60
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1616	Miss S. H. Cowing,	3.00
1560	C. Cowing,	3.00
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1610	Wm. R. Warner,	5.00
1563	Eliza A. Morrill,	3.00
1594	Moses C. Cate,	3.00
1583	Mrs. N. A. Hayward,	2.50
1600	Mrs. Geo. Wallace,	3.00
1586	M. O. Barrett,	3.00
1594	Alonzo Burton,	2.50
1587	Lydia Allen,	3.00
1595	Nathan Rockhill,	2.50
1595	Hannah Wise,	3.00
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1574	James H. M. Jackson,	1.50
1520	James A. Bamford,	5.00
1548	R. Haydock,	3.55
1595	Israel Drake,	3.00
1600	Joseph Wright,	3.00
1533	W. W. Walker,	3.00
1518	T. Cushing,	3.00
1548	Mrs. Jos. Morse,	2.12
1612	Samuel Brooks, Jr;	3.00
1546	Mrs. Nancy Hill,	5.00
1547	Mr. G. Coffin,	2.50
1600	Rev. Clay McCauley,	2.50
1542	Lucy Williams,	3.00
1542	Edward Williams,	3.00
1515	David Irish,	3.00
1430	Ezra Borton,	3.00
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1510	Wm. J. Pabodie,	3.00
1595	Mrs. E. Harris,	2.00
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1591	B. F. Spofford,	3.00
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1602	Sallie E. Lloyd,	3.00
1594	Mrs. Mary Cook,	3.00
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1594	Miss Newbold,	3.00
1590	Samuel T. Child,	2.50
1594	Wm. Wright,	3.00
1594	Samuel Wright,	2.50
1492	Wm. T. Holliday,	5.00
1595	H. O. Stone,	3.00
1547	Hattie Chipman,	2.37
1550	Mrs. S. Bebee,	3.50
1588	Helen M. Jarvis,	2.50
1570	T. Cushing,	6.00
1567	David Irish,	3.00
1565	T. C. Puckett,	3.00
1603	Cyrus Puckett,	3.00
1603	D. H. Chamberlain,	2.50
1579	Wm. Hanford,	3.00
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1532	E. Loomis,	9.00
1577	Lizzie Longshore,	1.50
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1595	Mrs. Eliza Barney,	2.06
1580	I. L. Swayze,	3.00
1589	R. N. Johnson,	5.00
1604	J. W. Hartshorn,	2.50
1552	G. Clement,	25
1603	B. Brown,	3.00
1595	L. Baxter,	3.00
1602	E. H. Cross,	6.00
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1577	Henry Cox,	1.50
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1601	N. Frances,	3.00
1572	D. W. Bond,	9.00
1600	Eliza Ohl,	3.00
1538	T. Thompson,	4.74
1538	D. T. Herriott,	1.32
1603	R. Meddlin,	3.00
1603	J. L. Winfield,	3.00
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1604	Celia Babcock,	3.00
1600	M. A. Lockley,	3.00
1558	Mrs. S. L. Jacobs,	1.00
1617	Geo. L. Brockett,	2.50
1551	Rev. John Boggs,	50
1559	Bessie L. Canedy,	3.00
1551	J. Patterson,	9.00
1577	Sophia L. Little,	3.00
1552	M. Clement.	50
1447	Mrs. J. R. Kennedy,	5.00
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1604	Joshua Perry,	3.00
1543	James Westfall,	10.00
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1612	J. L. Heywood,	5.50
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1653	R. Hood,	9.00
1563	Lewis Greenleaf,	3.00
1605	W. Griswold,	2.50
1595	D. F. Wharton,	3.00
1602	Mrs. P. Rockwood,	2.50
1597	John Mitchell,	2.50
1604	Sarah W. Baker,	3.00
1569	Edwin Blackburn,	1.50
1549	Albert Easterbrook,	3.00
1597	Thos. N. Rooker,	3.00
1597	Adams Twitchell,	3.00
1568	E. Hopper,	1.50
1593	Mary N. Beale,	2.70
1605	S. E. Sellers,	3.00
1605	Almo Herald,	3.00
1605	S. H. Fairfield,	3.00
1548	Isaac Kirk,	5.00
1582	Julia A. Wilbur,	2.50
1552	John D. Teel,	5.24
1552	Henry James,	8.12
1602	Ira Mitchell,	2.50
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1602	Wm. Nash,	2.50
1602	L. T. Wilkinson,	2.50
1606	A. R. Wright,	2.50
1607	S. Bown,	3.00
1633	Enoch Lewis,	6.00
1594	Ann Preston, M. D.,	3.00
1532	Elinor Smith,	3.00
1588	Thomas Garrett,	3.00
1606	Eli Garrett,	3.00
1603	C. Coates,	6.00
1566	Mrs. D. S. Harris,	6.00
1603	Hannah C. Ambler,	2.50
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1595	Seth Hunt,	3.00
1494	Cyrus Mercer,	12.00
1599	Geo. O. Paul,	3.00
1560	J. G. Dodge,	2.50
1593	R. Sutherland,	2.50
1605	E. O. Abbott,	3.00
1555	Willard Austin,	1.00
1628	R. S. Smith,	5.00
1520	Dr. Gregg,	3.00
1594	Lydia White,	3.00
1594	Geo. F. Atkinson,	3.00
1585	Geo. T. Hill,	5.00
1612	Mary Scarboro,	6.00
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1552	A. T. Wright,	3.55
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	Edmund Willetts,	3.00
	Samuel Will

Miscellaneous Department.

ON VISITING MY HOME AFTER FORTY YEARS.

BY CYRUS A. BARTOL.

ENTRANCED among the rocks and trees,
I wander to and fro,
In sweet oblivion with the breeze
And forty years ago.

My birth-place works the charm of power:
Boyhood alone I know;
My life is crowded to an hour,—
'Tis forty years ago.

I have not bought, I have not sold;
Yet breathes, with whisper low,
Wonder new-born from stories told
Me forty years ago.

No weight I feel of care or sin;
My sorrows off I throw:
Remorse has fled, doubt has not been;—
'Tis forty years ago.

I am no husband, father, priest,
No rival see or foe;
I sit the smallest at the feast;
'Tis forty years ago.

The timid thrush sings where I tread;
Roses fresh welcome blow,
And swing their censers o'er my head,
As forty years ago.

The sea and sand,—the brook, the shore,
Hill-top and meadow low,
I find no atom less or more
Than forty years ago.

O'er Alpine pass, through halls of art,
No more can memory flow,
While present glory fills my heart,
From forty years ago.

O maze of joy! from mates at play,
Or learning in a row,
War's distant thunder rolls away,
With forty years ago.

Will He, that shines through all life's gloom,
And heightens all its glow,
In dateless heaven not find some room
For forty years ago?

—*Old and New for April.*

SOCIETY AND SOLITUDE.

Extracts from Mr. Emerson's new Book.

THE VALUE OF SOCIETY.

'Tis hard to mesmerize ourselves, to whip our own top; but through sympathy we are capable of energy and endurance. Concert fires people to a certain fury of peformance they can rarely reach alone. Here is the use of society—it is so easy with the great to be great; so easy to come up to the existing standard; as easy as it is to the lover to swim to his maiden through waves so grim before. The benefits of affection are immense; and the one event which never loses its romance is the encounter with superior persons on terms allowing the happiest intercourse.

It by no means follows that we are not fit for society, because soirees are tedious, and because the soiree finds us tedious. A backwoodsman, who had been sent to the university, told me that, when he heard the best-bred young men at the law-school talk together, he reckoned himself a boor; but whenever he caught them apart, and had one to himself alone, then they were the boors, and he the better man. And if we recall the rare hours when we encountered the best persons, we then found ourselves, and then first society seemed to exist. That was society, though in the transom of a brig, or on the Florida Keys.

WORK FOR NOBLE AIMS.

All our arts aim to win this vantage. We cannot bring the heavenly powers to us, but, if we will only choose our jobs in directions in which they travel, they will undertake them with the greatest pleasure. It is a peremptory rule with them, that "they never go out of their road." We are dapper little busy-bodies, and run this way and that way superserviceably; but they swerve never from their foreordained paths—neither the sun, nor the moon, nor a bubble of air nor a mote of dust.

And as our handiworks borrow the elements, so all our social and political action leans on principles. To accomplish anything excellent, the will must work for catholic and universal ends. A puny creature walled in on every side, as Daniel wrote—

"Unless above himself he can
Erect himself, how poor a thing is man!"

but when his will leans on a principle, when he is the vehicle of ideas, he borrows their omnipotence. Gibraltar may be strong, but ideas are impregnable, and bestow on the hero their invincibility. "It was a great instruction," said a saint in Cromwell's war, "that the best courages are but beams of the Almighty." Hitch your wagon to a star. Let us not fag in paltry works which serve our pot and bag alone. Let us not lie and steal.

WHY OUR ART IS POOR.

The Gothic cathedrals were built when the builder and the priest and the people were overpowered by their faith. Love and fear laid every stone. The Madonnas of Raphael and Titian were made to be worshipped. Tragedy was instituted for the like purpose, and the miracles of music—all sprang out of some genuine enthusiasm, and never out of dilettanteism and holidays. Now they languish, because their purpose is merely exhibition. Who cares, who knows what works of art our government have ordered to be made for the Capitol? They are a mere flourish to please the eye of persons who have associations with books and galleries. But in Greece, the Demos of Athens divided into political factions upon the merits of Phidias.

In this country, at this time, other interests than religion and patriotism are predominant, and the arts, the daughters of enthusiasm, do not flourish. The genuine offspring of our ruling passions we behold. Popular institutions, the school, the reading-room, the telegraph, the post-office, the exchange, the insurance-company, and the immense harvest of economical inventions, are the fruit of the equality and the boundless liberty of lucrative callings. These are superficial wants; and their fruits are these superficial institutions. But as far as they accelerate the end of political freedom and national education, they are preparing the soil of man for fairer flowers and fruits in another age. For beauty, truth, and goodness are not obsolete; they spring eternal in the breast of man; they are as indigenous in Massachusetts as in Tuscany or the Isles of Greece. And that Eternal Spirit, whose triple face they are, moulds from them forever, for his mortal child, images to remind him of the Infinite and Fair.

FALSE HOSPITALITY.

It is a sufficient accusation of our ways of living, and certainly ought to open our ear to every good-minded reformer, that our idea of domestic well-being now needs wealth to execute it. Give me this means, says the wife, and your house shall not annoy your taste nor waste your mind. On hearing this, we understand how these means have come to be so omnipotent on earth. And, indeed, the love of wealth seems to grow chiefly out of the root of the love of the Beautiful. The desire of gold is not for gold. It is not the love of much wheat and wool and household-stuff. It is the means of freedom and benefit. We scorn shifts; we desire the elegance of munificence; we desire at least to put no stint or limit on our parents, relatives, guests, or dependents; we desire to play the benefactor and the prince with our townsmen, with the stranger at the gate, with the bard, or the beauty, with the man or woman of worth, who alights at our door. How can we do this, if the wants of each day imprison us in lucrative labor, and constrain us to a continual vigilance lest we be betrayed into expense?

Give us wealth, and the home shall exist. But that is a very imperfect and inglorious solution of the problem, and therefore no solution. "Give us wealth." You ask too much. Few have wealth; but all must have a home. Men are not born rich; and in getting wealth, the man is generally sacrificed, and often is sacrificed without acquiring wealth at last. Besides, that cannot be the right answer; there are objections to wealth. Wealth is a shift. The wise man angles with himself only, and with no meaner bait. Our whole use of wealth needs revision and reform. Generosity does not consist in giving money or money's worth. These so-called *goods* are only the shadow of good. To give money to a sufferer is only a come-off. It is only a postponement of the real payment, a bribe paid for silence—a credit system in which a paper promise to pay answers for the time instead of liquidation. We owe to man higher succors than food and fire. We owe to man man. If he is sick, is unable, is mean-spirited and odious, it is because there is so much of his nature which is unlawfully withholden from him. He should be visited in this his prison with rebuke to the evil demons, with manly encouragement, with no mean-spirited offer of condolence because you have not money, or mean offer of money as the utmost benefit, but by your heroism, your purity and your faith. You are to bring with you that spirit which is understanding, health and self-help. To offer him money in lieu of these is to do him the same wrong as when the bridegroom offers his betrothed virgin a sum of money to release him from his engagements. The great depend on their heart, not on their purse. Genius and virtue, like diamonds, are best plain-set—set in lead, set in poverty. The greatest man in history was the poorest. How was it with the captains and sages of Greece and Rome, with Socrates, with Epaminondas? Aristides was made general receiver of Greece, to collect the tribute which each State was to furnish against the barbarian. "Poor," says Plutarch, "when he set about it, poorer when he had finished it." How was it with Æmilius and Cato? What kind of house was kept by Paul and John, by Milton and Marvell, by Samuel Johnson, by Samuel Adams in Boston, and Jean Paul Richter at Baireuth?

A right rule for a club would be—Admit no man whose presence excludes any one topic. It requires people who are not surprised and shocked, who do and let do, and let be, who sink trifles, and know solid values, and who take a great deal for granted.

It is always a practical difficulty with clubs to regulate the laws of election so as to exclude peremptorily every social nuisance. Nobody wishes bad manners. We must have loyalty and character. The poet Marvell was wont to say "that he would not drink wine with any one with whom he could not trust his life." But neither can we afford to be superfine. A man of irreproachable behavior and excellent sense preferred on his travels taking his chance at a hotel for company, to the charging himself with too many select letters of introduction. He confessed he liked low company. He said the fact was incontestable, that the society of gypsies was more attractive than that of bishops. The girl deserts the parlor for the kitchen; the boy, for the wharf. Tutors and parents cannot interest him like the uproarious conversation he finds in the market or the dock. I knew a scholar, of some experience in camps, who said that he liked, in a bar-room to tell a few coon stories and put himself on a good footing with the company; then he could be as silent as he chose. A scholar does not wish to be always pumping his brains—he wants gossips. The black-coats are good company only for black-coats; but when the manufacturers, merchants, and ship-masters meet, see how much they have to say, and how long the conversation lasts! They have come from many zones; they have traversed wide countries; they know each his own arts, and the cunning artisans of his craft; they have seen the best and the worst of men. Their knowledge contradicts the popular opinion and your own on many points. Things which you fancy wrong they know to be right and profitable; things which you reckon superstitious they know to be true. They have found virtue in the strangest homes; and in the rich store of their adventures are instances and examples which you have been seeking in vain for years, and which they suddenly and unwittingly offer you.

THE SECRET OF SUCCESS.

Don't hang a dismal picture on the wall, and do not daub with sables and glooms in your conversation. Don't be a cynic and disconsolate preacher. Don't bewail and bemoan. Omit the negative propositions. Nerve us with incessant affirmatives. Don't waste youself in rejection, nor bark against the bad, but chant the beauty of the good. When that is spoken which has a right to be spoken, the chatter and the criticism will stop. Set down nothing that will not help somebody;

"For every gift of noble origin
Is breathed upon by Hope's perpetual breath."

The affirmative of affirmatives is love. As much love, so much perfection. As caloric to matter, so is love to mind; so it enlarges, and so it empowers it. Good-will makes insight, as one finds his way to the sea by embarking on a river. I have seen scores of people who can silence me, but I seek one who shall make me forget or overcome the frigidities and imbecilities into which I fall. The painter Giotto, Vasari tells us, renewed art, because he put more goodness into his heads. To awake in man and to raise the sense of worth, to educate his feeling and judgment so that he shall scorn himself for a bad action, that is the only aim.

'Tis cheap and easy to destroy. There is not a joyful boy or an innocent girl buoyant with fine purposes of duty, in all the street full of eager and rosy faces, but a cynic can chill and dishearten with a single word. Despondency comes readily enough to the most sanguine. The cynic has only to follow their hint with his bitter confirmation and go home with heavier step and premature age. They will themselves quickly enough give the hint he wants to the cold wretch. Which of them has not failed to please where they most wished it? or blundered where they were most ambitious of success? or found themselves awkward or tedious or incapable of study, thought, or heroism, and only hoped by good sense and fidelity to do what they could and pass unblamed? And this witty malefactor makes their little hope less with satire and scepticism, and slackens the springs of endeavor. Yes, this is easy; but to help the young soul, add energy, inspire hope, and blow the coals into a useful flame; to redeem defeat by new thought, by firm action, that is not easy, that is the work of divine men.

CURIOSITIES OF LITERATURE.—The first of a series of autographic similes, by the photolithographic process, has been just issued. It contains Robert Burns' Masterpiece, "Tam O'Shanter," and also his "Lament of Mary Queen o' Scots." They are reproduced with absolute and, in fact, inevitable fidelity, for the photographic part of the business is not more exact than the lithographic process which succeeds it, and the result is an exact and reliable fac-simile, the size of the original MS., in ink of the same color, and on paper as nearly like it as the improved manufacture of the present day will permit. Hosts of Scotchmen who pride themselves on being able to récite without a verbal error this wondrous "tale," will be pleased to see a reproduction only less interesting than the original itself. Burns wrote a fine, manly, clear hand.

THE FEMALE GRAND JURORS.

LARAMIE CITY, W. T., March 7th.—The Judiciary of Wyoming sustain the right of women to serve as Grand Jurors. All of the ladies drawn as Grand Jurors were present in the Court room at 11 o'clock this morning. A motion was made to quash the panel, but it was not sustained. At 11:55 A. M. the first panel of female Grand Jurors in the world was sworn. None of them asked to be excused. An able address was delivered by Chief Justice Dowe.

Judge Dowe said:

LADIES AND GENTLEMEN OF THE GRAND JURY: It is an innovation and a great novelty to see, as we do to-day, ladies summoned to serve as jurors. The extension of political rights and franchise to women is a subject that is agitating the whole country. I have never taken an active part in these discussions, but I have long seen that woman was a victim to the vices, crimes and immoralities of man, with no power to protect and defend herself from these evils. I have long felt that such powers of protection should be conferred upon woman, and it has fallen to our lot here to act as the pioneers in the movement and to test the question. The eyes of the whole world are to-day fixed upon this jury of Albany County. There is not the slightest impropriety in any lady occupying this position, and I wish to assure you that the fullest protection of the Court shall be accorded to you. It would be a most shameful scandal that in our temple of justice and in our Courts of law anything should be permitted which the most sensitive lady might not hear with propriety and witness. And here let me add, it will be a sorry day for any man who shall so far forget the courtesy due and paid by every American gentleman to every American lady as to even by a word or act endeavor to deter you from the exercise of these rights of which the law has invested you. I will conclude with the remark that this is a question for you to decide for yourself. No man has any right to interfere. It seems to be eminently proper for women to sit upon Grand Juries, which will give them the best possible opportunities to aid in suppressing the dens of infamy which curse the country. I shall be glad of your assistance in the accomplishment of this object. I do not make these remarks from distrust of any of the gentlemen. On the contrary, I am exceedingly pleased and gratified with the indications of intelligence, love of law and good order and the gentlemanly deportment which I see manifested here. I will now listen to any reasons which any jurors may make for being excused.

THE FUTURE LIFE.

BY WM. CULLEN BRYANT.

How shall I know thee in the sphere which keeps
The disembodied spirits of the dead,
When all of thee that time could wither sleeps
And perishes among the dust we tread?

For I shall feel the sting of ceaseless pain,
If there I meet thy gentle presence not;
Nor hear the voice I love, nor read a gain
In thy serenest eyes the tender thought.

Will not thy own meek heart demand me there!
That heart whose fondest throbs to me were given.
My name on earth was ever in thy prayer,
And wilt thou never utter it in heaven?

In meadows fanned by heaven's life-breathing wind,
In the resplendence of that glorious sphere,
And larger movements of the unfettered mind,
Wilt thou forget the love that joined us here?

The love that lived through all the stormy past,
And meekly with my harsher nature bore,
And deeper grew, and tenderer to the last,
Shall it expire with life, and be no more?

A happier lot than mine, and larger light,
Await thee there; for thou hast bowed thy will
In cheerful homage to the rule of right,
And lovest all, and renderest good for ill.

For me, the sordid cares in which I dwell,
Shrink and consume my heart, as heat the scroll;
And wrath has left its scar—that fire of hell
Has left its frightful scar upon my soul.

Yet though thou wear'st the glory of the sky,
Wilt thou not keep the same beloved name,
The same fair thoughtful brow, and gentle eye,
Lovelier in heaven's sweet climate, yet the same?

Shalt thou not teach me, in that calmer home,
The wisdom that I learned so ill in this—
The wisdom which is love—till I become
Thy fit companion in that land of bliss?

MUSICAL EDUCATION OF PAREPA-ROSA.

WHEN two years and a half old she was able to sing such airs as the rondo of *Amina* in "Somnambula," and that she used to entertain musical people with such exhibitions, being placed standing on a table for the purpose. The pigmy *prima donna*, however, always manifested much reserve upon such occasions, and if any strangers were present she would only sing when screened in some manner from view. Like many others who have distinguished themselves in the musical world, Euphrosyne showed a wonderful faculty for retaining in the memory every melody and theme which fell upon her ears. Although her mother resisted for some years the temptation to fit her promising daughter for the stage, she did not fail to lay out the ground-work of a most thorough vocal training, exercising, herself, the functions of a teacher. Indeed, she was well qualified for that office, having studied incessantly for four years under such masters as Crescentini, Panseron, and Bordogni. The training of a vocalist for the stage in Europe is something so severe in itself that if a public had a heart not made outright of stone, it ought to accord a success to every blessed warbler of them, if only for the heroism of the *effort* they have made. The girl of whom we are talking was no exception—notwithstanding the wonderful precocity of her musical intellect and the phenomenal formation of her vocal organs made her, like Jenny Lind, a *prima donna* by intuition. Drill was necessary, however; and at last, when, at fifteen, it was decided to bring her out as an operatic soprano, she was made to undergo a course of vocal gymnastics before which the most of our sopranos who sing "With verdure clad" and "*Una Voce*" at our amateur concerts, or even many who travel about the country with their "*Luce di quest*" and their "Comin' Thro' the Rye," would quail in abject terror. For eight months previous to studying her operatic repertory, Euphrosyne was allowed to sing no note of anything but exercises—exercises—exercises. But the reader must understand she had plenty of them, so that she did not at all suffer for musical pabulum! Before she made her *debut* she had acquired (memorized) the melodies of forty principal operas. I mention these facts not only because they are remarkable as naked facts, but because, first, they account for the wonderful vocal execution, the resources never at fault, which this artist possesses; and second, because they may serve to deter some ambitious maiden who thinks that, with her deficient training of a few months and her habits of indulgence, she may storm the ear of the public and conquer success from the first note of her initial recitative. No! the triumphs of the *prima donna* are not thus lightly won. What with trials of training, the doubt and dangers of a *debut*, the routine of rehearsal and the tug of travel, the life of an opera singer is anything but one of ease or of unalloyed happiness.—*Western Monthly for March.*

MARVELS OF MEMORY.—Some examples of the marvels of memory would seem entirely incredible had they not been given to us upon the highest authority. Cyrus knew the name of each soldier in his army. It is also related of Themistocles that he could call by name every citizen of Athens, although the number amounted to twenty thousand. Mithridates, king of Pontus, knew all his eighty thousand soldiers by their right names. Scipio knew all the inhabitants of Rome. Seneca complained of old age because he could not, as formerly, repeat two thousand names in the order in which they were read to him; and he stated that on one occasion, when at his studies, two hundred unconnected verses having been recited by the different pupils of his perceptor, he repeated them in a reversed order, proceeding from the last to the first.

Lord Granville could repeat, from beginning to end, the New Testament in the original Greek. Cooke, the tragedian, is said to have committed to memory all the contents of a daily newspaper. Racine could recite all the tragedies of Euripides.

It is said that George III. never forgot a face he had once seen, nor a name he had ever heard. Mirandola would commit to memory the contents of a book by reading it three times, and could frequently repeat the words backward as well as forward. Thomas Cranmer committed to memory, in three months, an entire translation of the Bible. Euler the mathematician, could repeat the Æneid; and Leibnitz, when an old man, could recite the whole of Virgil, word for word.

It is said that Bossuet could repeat, not only the whole Bible, but all Homer, Virgil and Horace, besides many other works.

Mozart had a wonderful memory of musical sounds. When only fourteen years of age, he went to Rome to assist in the solemnities of Holy Week. Immediately after his arrival, he went to the Sixtine Chapel to hear the famous *Miserere* of Allegri. Being aware that it was forbidden to take or give a copy of this renowned piece of music, Mozart placed himself in a corner, and gave the strictest attention to the music, and, on leaving the church, noted down the entire piece. A few days afterwards he heard it a second time, and, following the music with his own copy in his hand, satisfied himself of the fidelity of his memory. The next day he sang the *Miserere* at a concert, accompanying himself on the harpsichord, and the performance produced such a sensation in Rome that Pope Clement XIV. requested that this musical prodigy should be presented to him at once.—*Oliver Optic's Magazine.*

SPONGES.—The *Manufacturer and Builder* gives the following account of sponges and their artificial raising: "The common washing sponge is still considered by many naturalists as a vegetable species, and in fact most people look upon it as of vegetable growth. Still it seems now to be definitely established that it belongs to those low forms of animalculæ that are comprised under the term Zoöphites. However, the sponge which you use daily in your ablutions and which forms one of the most indispensable articles of the toilet is not the animal as it lives and thrives, but only its horny substance, its skeleton, if you like to call it so. When cut loose from the submarine rocks on which it is found at considerable depth, the sponge presents itself to you as a black, jelly-like mass, which, when left in the air for only a few days, will give off a most disagreeable smell, originating from the gelatinous part in question. In the natural sponge, you have not one single individual before you, but a regular colony of animalculæ. The elastic, horn-like net-work of your toilet-table is then impregnated to its innermost parts with a slimy substance that is penetrated throughout by fine capillary tubes, not visible to the naked eye. Upon examining this curious being further, exceedingly fine cilia (eye-lashes) will be discovered. They project around the entrances of the pores, and by their motion produce a current which, in passing through the numberless tubes, leaves behind whatever they may need as food. The horny net-work is probably only their secretion, like the house of the snail. But that the sponge is of animal origin is now proven by the discovery of spermatozoa and embryos in the interior, as well as by the composition of the fibrous elastic part itself, which contains one of the constituents of silk and the spider's web.

"In order to prepare it for use, it is first left in the air for a short time, until the gelatinous part is decomposed, then the mass is washed in hot water, and afterward in a bath of diluted muriatic acid. The toilet sponges are bleached by means of chlorine and hyposulphite of soda. The so-called wax sponges, that are used by doctors for dressing ulcers, are purified sponges dipped into fluid wax, and then pressed between hot plates.

"The French and Austrian governments have lately commenced to rear sponges artificially—the former on the shores of the Mediterranean, the latter on the coast of Dalmatia. The cultivation is said to be perfectly successful, and to yield large profits."

RURAL WORSHIP.

BY A. M. IDE, JR.

THOUGH all men's art the temple gilds,
Where Nature works all art is poor;
Supremest art, like nature, builds
Of life that is, life to endure.

Who worship best, from days of old
Have builded wiser than they knew:
Truth is diviner than its mold,
Form may be false, the worship true.

Man's ways are many and God's one:
What shrines are sought, or isles are trod,
The liberty of creeds outgrown
Is foretaste of the peace of God.

The gospels of the field are His:
The ministries of light and air,
Forest and ocean litanies,
All Nature's perfect psalm and prayer,

The pathway of His temple leads:
Wherever truth is sought or found:—
Nor, set apart by walls or creeds,—
The earth of God is holy ground.

—*Old and New for April.*

ETERNITY.—Eternity has no gray hairs. The flowers fade, the heart withers, man grows old and dies; but time writes no wrinkles on eternity. Eternity! stupendous thought! The ever-present, unborn, undecaying, and undying,—the endless chain composing the life of God—the golden thread entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors are but the sunshine of an hour; its palaces, they are but the gilded sepulchre; its pleasures, they are but bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay.

GOLDSMITH, repining at the success of Beattie's "Essay on Truth," said, "Here's such a stir about a fellow that has written one book, and I have written many." "Ah, Doctor," replied Johnson, "there go two and forty shillings, you know, to one guinea."

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To Monsieur Hudson."

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ANNOUNCEMENT FOR 1870.
NEW WEEKLY NEWSPAPER.
THE WOMAN'S JOURNAL,

Devoted to the interests of Woman, to her educational, industrial, legal and Political Equality, and especially to her Right of Suffrage.

Published Every Saturday, in Boston and Chicago.

MARY A. LIVERMORE, } EDITOR.
Julia Ward Howe, Lucy Stone, William Lloyd Garrison, and T. W. Higginson, *Associate Editors.*

OPINIONS OF THE PRESS.

The first number of the *Woman's Journal* made its appearance in this city yesterday. It is a handsome quarto sheet, made up with excellent taste, consisting in great part of original articles' editorial and others, addressed to the interests of women, and to the object of securing industrial, educational and political equality between the sexes. The writers for the new paper are distinguished by their initials, and are among the best-known advocates in this field of labor. The *Woman's Journal*, while aiming to make for itself an independent career, also takes the place of the *Agitator*, lately published at Chicago, and now superseded by this new venture.—*Boston Advertiser.*

THE WOMAN'S JOURNAL.—The friends of Woman Suffrage who wish to keep the issue clear from entangling alliances with other reforms and the endless host of individual whims and vagaries—who would pursue it with the same singleness of aim that marks the movement in England, and the temperance and other special reforms in this country, have established a weekly paper, the *Woman's Journal*, published in Boston and Chicago, and edited by Mrs. Livermore, Mrs. Lucy Stone, Mrs. Julia Ward Howe, Mr. William Lloyd Garrison, and Mr. T. W. Higginson, assisted by accomplished friends of the cause. The *Woman's Journal* is a fair and attractive paper in appearance; while the variety and spirit of its articles, and the dignity, self-respect, good humor, and earnestness of its tone will show how profoundly mistaken are those who suppose that folly and extravagance are necessarily characteristic of the discussion of the question. The *Journal* is indispensible to those who would truly understand the character of the movement and measure its progress.—*Harper's Weekly.*

THE WOMAN'S JOURNAL.—The first number of the *Woman's Journal* presents a very handsome appearance mechanically, and intellectually it is of more than common ability. The subjects are well treated, and are varied and pertinent. The salutatory, written by Julia Ward Howe, does not promise too much, but is confident and courageous; the sisters are implored to make common cause, to lay down all partizan warfare, and organize a peaceful Grand Army of the Republic of Women—not against men, but against all that is pernicious, against superstition, against oppression; at the close is the scriptural quotation, "Let brotherly love continue." Mrs. Dogget is the foreign correspondent, and domestic correspondents are numerous and sprightly. The editorial summaries, "What Women are Doing," and the "Notes" are very well gotten up, being crisp, comprehensive and original. Altogether, the *Journal* is an admirable paper in every respect; its tone is able, dignified and resolute; it undertakes its own work with energy and pluck, and if continued in a manner equally elevated will exercise no small influence in the reform for whose accomplishment so many brave and good women are laboring.—*Chicago Post.*

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All communications for the *Woman's Journal*, and all letters relating to its editorial management must be addressed to Mar A. Livermore, *Managing Editor.*

Letters containing remittances, and relating to the business department of the paper, must be addressed to *Woman's Journal*, Box 4297, Boston, Mass.